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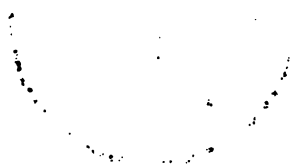
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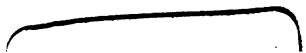
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ANNIE RILEY HALE

Author of "Rooseveltian Fact and Fable," and
"Bull Moose Trails"

"The woman whom thou gavest to be with me"

Genesis III : 12



NEW YORK
1916

- Q:221

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Printed in the United States of America

DEDICATED TO
MY SUFFRAGIST AND FEMINIST SISTERS
WHOSE MISGUIDED ACTIVITIES
IN WRONG PATHS
HAVE INSPIRED
THIS HUMBLE EFFORT TO FIND
THE RIGHT ONE

FOREWORD

Woman is *potentially* a greater factor in the world than man; but in actuality, at present, she is less influential than he. *Why?* To find a rational answer to the question, is the aim of these chapters. The suffragist's explanation is wholly inadequate. The claim of some anti-suffragists, that woman is already the controlling force in society and in government, is equally untenable. The feminists have evolved some truth—mixed with much rubbish. Biologists and sex-psychologists, when unbiased, afford the most help. Perhaps from a candid study of all the various contributors to the problem, we may get some light on the puzzle-picture.

The Bibliography, which has been drawn up from works I read or consulted, indicates very meagerly the wide field of research for students of the problem. I acknowledge particular indebtedness to Iwan Bloch, Herbert Spencer, Havelock Ellis, and Dr. Bernard S. Talmey of New York—among biologists; and among Feminists, to Mrs. Gallichan (C. Gasquoine Hartley), and Ellen Key.

THE AUTHOR.

ERRATA :

Page 47, third line from bottom, "we" omitted after Belgium.

Page 68, second line from bottom, "invoke" for "evoke."

Page 72, eleventh line from top, "a prior" for "*a priori*."

Page 119, near the middle, "Warzburg" for "Wurzburg."

Page 191, fifth line from bottom, "the" for "to."

Page 192, second line from top, "de" for "der."

Page 215, twelfth line from top, "evoke" for "invoke."

Page 218, fifth line from top, interrogation point omitted.

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CHAPTER I.

THE NATURE OF WOMAN.

"Woman is not undeveloped man, but diverse."—*Tennyson*.

"The best of the higher evolution of mind will never be safely reached until the woman accepts the irrevocable decree which made her woman and not man. Something in between, she cannot be."—*Dr. S. Weir Mitchell*.

The Sanskrit version of the creation, and subsequent marital troubles, of the first pair, differs somewhat from the Hebrew account; and besides being more poetical, it more nearly reflects the present and whilom attitude of civilized man toward his mate. The legend runneth thus:

In the beginning, when Vishnu came to the creation of woman, he found that he had exhausted all his solid materials in making man, and had nothing left. In this dilemma, after profound meditation, he took the rotundity of the moon, the curves of creepers, the clinging of tendrils, and the trembling of grass; the slenderness of reeds, the bloom of flowers, the lightness of leaves, and the tapering of the elephant's trunk; the glances of deer, the clustering of rows of bees, the joyous gaiety of sunbeams, and the weeping of clouds; the fickleness of the wind, the timidity of the hare, and the vanity of the peacock; the softness of the

parrot's bosom and the hardness of adamant; the sweetness of honey, and the cruelty of the tiger; the warm glow of fire, and the coldness of snow; the chattering of jays, the cooing of the kokila, the hypocrisy of the crane, and the fidelity of the chakrawaka; and compounding all these together, he made a woman and gave her to man.

But after one week, man came to Him and said: "Lord, this creature that you have given me makes my life miserable. She chatters incessantly, and teases me beyond endurance—never leaving me alone. She requires incessant attention, and cries about nothing, and is always idle. So I have come to give her back, as I cannot live with her."

And Vishnu said, "Very well," and took her back. But after another week, man came again to Him and said: "Lord, I find that my life is very lonely since I gave you back that creature. I remember how she used to dance and sing to me, and look at me out of the corner of her eye, and play with and cling to me. Her laughter was music, and she was beautiful to look at, and soft to touch. So give her back to me." And Vishnu gave her back. Then after only three days, man came back and said: "Lord, I know not how it is, but after all I have come to the conclusion that she is more of a trouble than a pleasure to me, so please take her back once again."

But Vishnu said: "Out on you! I will have no more of this. You must manage how you can." Man repeated, "I cannot live with her," and

Vishnu replied, "Neither could you live without her"; and turning his back on man, He went on with his work. Then man exclaimed: "Alas, what is to be done? For I can neither live with her nor without her!"

This Hindu legend embodies all the poetry, all the perplexity, and all the sorrow that have entered into the heart of man with respect to woman. It is the tale of the age-long sex war, waged sometimes in the open, with frank, brutal weapons; but oftener subterraneously, with smiles and fair words. In the diverse and complex elements which the Creator is here pictured welding into the primordial female of the species, the Yogi philosophers found justification for their custom of shrouding woman in mystery; as numberless other men in other lands and ages have sought by enigmatic speech and cryptic emblem, to make of her an unsolved and insoluble riddle. The Sibylline Oracles, and the monuments of the feminine Sphinx, among ancient civilizations, are expressions of the popular belief in woman's occult powers. Witch-burning in later times was but a cruder and crueller manifestation of the same thing.

How much of this veil of inscrutability enveloping woman rested on honest belief, and how much upon a studied cunning, cannot be estimated; for a potent factor in its weaving has been the conspiracy of silence entered into by men, touching their inmost thoughts about the woman Sphinx.

It would seem that since that first brusque accusation—"the woman whom Thou gavest"—fell upon the startled air of Eden, shaming the birds and beasts, and covering the accuser with well-earned opprobrium, all succeeding generations of Adams have been stricken with a prudent dumbness.

Pericles set the pace for moderns with his decree that nothing either good or bad should be *publicly* spoken of women in Athens, so long as they confined themselves to domestic affairs; and this rule, with some deviation, obtains in most civilized countries down to the present day.

One class of men, the poets, have been an exception to this, exercising in all ages their licensed privilege of alternately eulogizing, and railing at, the baffling, weaker sex; and exhibiting in these poetic outbursts, as much contradiction as the creature whom they celebrate.

Thus while Virgil denounces her as "tetrissima causa omnis belli," and Juvenal expends his gloomiest satires upon the "new woman" of the degenerate Roman Empire, Dante and Petrarch restore the Latin balance for milady with beatific hymns to Beatrice and Laura. Though our Avon Bard christens her Frailty, and is unsparing toward her infirmities, he makes a partial amende in: "Age cannot wither her, nor custom stale her infinite variety"; but pays her his highest tribute—as Ruskin has pointed out in "Queens' Gardens"—in having "no heroes, but only heroines," in his

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immortal dramas. Scott has conjured up an abiding image of dual feminine nature in the lines:

"Oh Woman, in our hours of ease,
Uncertain, coy, and hard to please,
And fickle as the shade
By the light quivering aspen made;
But when pain and anguish rack the brow—
A ministering angel thou!"

Still another distracted and disheartened rhymester exclaims:

"A wife is like an unknown sea,
Least known to him who thinks he knows
Where all the shores of promise lie,
And where the rocks that he must flee."

Alexander Pope, the argumentative poet, surveying with calm, critical eyes, the whole feminine horizon, declares "woman, a contradiction at best," and declines to discuss her at her worst,—a guarded pronouncement scarcely possible to a less restrained fancy than Pope's.

The logical effect of so much conflicting male testimony in the Woman case, coupled with the systematic effort to befog it with pretense and mystery, was to foster in woman delusions concerning herself; to superinduce what one sex-psychologist calls her chief sex difference, namely, "her less intense analytic consciousness of her own personality, and her reticence to lay bare what is there." Stated in simpler terms, this seems to mean that woman's first concern is to fool herself, and next, to fool others!

Small wonder that we have, as the result of all this, a Woman Problem. For—let no complacent old foggy, nor anti-suffrage stand-patter make any mistake about it—there is a very real Woman Problem; one deserving all the serious thought, and the most diligent quest for truth that we can put on it, since it concerns the most fundamentally important half of the human family. Not the least of the obstacles in the way of a rational solution, are those who deny that woman suffers any lack so long as she is “protected in the home”; and those who, mistaking the nature of her trouble, prescribe the wrong remedies.

It is not easy to say which of these two have done most to block all real womanly progress.

As might have been expected, the discussion of the modern “woman movement” is marked by the same note of mystification and bewilderment heard in the poetic and philosophic reflections of the past concerning woman; and there is the same disposition to post the approaches to the subject with the sign-boards of a terra incognita. The man in the street, watching a stupid suffrage parade or hiking party, remarks to his neighbor, “In God’s name, what ails the women?” The learned sociologist puts his impressions of the passing feminine show into somewhat more dignified language, but manages to convey pretty much the same state of perplexity. J. Lionel Tayler, Tutorial Lecturer on Biology and Sociology in the Royal Sanitary Institute, London, says:

"What prompted woman to feel dissatisfied has never been discovered; what dissatisfied her in her individual life, what dissatisfied her in her public life, remains unrecognized. . . . Why women were fairly satisfied with their lives until 200 years ago; why this dissatisfaction broke out only in the cultured parts of the world, and there only in the more cultured classes, has never been studied. Our movement, though a sincere and sympathetic one, and—this to its credit—supported by men as well as women, has miscarried; and woman's nature, and the origin of her discontent, remains now, as before, unknown."

The biologists, those patient delvers into the mysterious beginnings of life and the processes of its development, have but recently voiced their discoveries; and ventured upon something like a tabulated statement of fundamental facts, giving rise to certain conclusions and the formulation of certain natural laws. These interpreters of the life force, and the laws governing its operation, are unanimous—with but one exception, so far as I know—in affirming *fundamental sex differences*, structural, physiological, and psychical, between men and women; and in asserting that these differences become more sharply marked as we ascend the evolutionary scale. "Sexual differentiation existed already as a natural product in the early stages of organic evolution," says Iwan Bloch, "and civilization has done no more than develop, increase, and refine it." Biologists and sex-

psychologists are also agreed that all attempts toward effacing the distinctions between the specific masculine and the specific feminine are futile and antagonistic to the process of development. With one voice, they brand the "third sex" type—so prominent in the Woman Movement—as a retrogression. Further than by the enunciation of elemental truths, however, the scientists offer no explanation of "the womanly unrest" of our time, and propose no cure for it.

Meantime, back of all the speculation, contradiction, and mystification, over all the clamor of warring propagandists, stands Mother Nature, wisest and gentlest of teachers, calmly holding the key to the riddle, and patiently biding the time when Woman herself—shedding all her masques, and pushing aside all her false prophets—shall have the courage and the honesty to take that key and unlocking with it the secrets of Nature's wisdom-chest, shall fearlessly proclaim them for the emancipation of her sex and the advancement of the race.

CHAPTER II.

WOMAN'S RIGHTS AND WRONGS.

"We hear of the Mission and the Rights of woman; as if these could ever be separate from the mission and the rights of man. Each has what the other has not; each completes the other, and is completed by the other."

—*Ruskin.*

"Since the French Revolution, the influence of woman in Europe has declined in proportion as she has increased her rights and claims."—*Friedrich Nietzsche.*

All the various interpreters of Womanly Discontent lead off with a categorical recital of limitations and privations which darkened woman's lot in the past, and of her struggles to be freed from these. Formerly this was called the battle for "woman's rights." In the later feminist phrase, it is "the woman movement."

It has been estimated that the literature of this "movement" since the 15th century would require a whole library building for its separate housing; yet through it all runs the plaintive iteration of woman's wrongs; of her exclusion from the schools, professions and trades; of unjust discrimination in laws and conventions, and the hardships entailed thereby; of the stigma of inferiority—expressed or implied—in her exemption from the

electoral franchise, with special emphasis on the last named indignity.

In refutation of the popular notion that the 19th century discovered the "new woman," delvers into ancient annals recall certain well-attested instances of her restless stirrings in remote ages; Delilah, Cleopatra, Xantippe, Salome, and "Good Queen Bess" are cited as conspicuous examples of historic feminists. We are reminded that Judith, Zenobia, Catherine de Medici, Catherine of Russia, and Joan of Arc were all in their day and generation active participants "in affairs outside the home." Agnes Repplier gives the case of a French woman, Christine de Pisan, who argued all the "new" doctrines before the Court of Charles VI. in the 4th century, and likewise supported an invalid husband, two poor relatives, and three children by her pen. Mary Manley (author of "New Atalantis"), as an acrid and scurrilous political writer, allied herself with the Tories in the reign of Queen Anne, venomously assailed the Duke of Marlborough and Richard Steele—the ever true and chivalrous friend of women. Even the militant suffragettes have their historic prototypes in England. In 1739, in an important debate in the House of Lords, the Chancellor having given orders that the galleries be reserved for the Commons, and that no ladies be admitted, the Duchess of Queensberry, Duchess of Ancoster, Lady Huntingdon, and others, appeared at 9 o'clock and remained until 5, thump-

ing and kicking at the doors with such violence that the speakers could not be heard. The two duchesses then commanded half an hour of dead silence, and the Chancellor thinking they had gone, ordered the doors opened, whereupon the women, rushing in, seized the best seats and stayed until 11 o'clock, indulging in noisy comment, and heckling the speakers in a manner quite abreast of the most approved modern methods!

The best authorities appear to support the belief that the dissatisfaction which gradually swelled into the Woman Movement manifested itself first in Renaissance times; grew slowly in the fifteenth, sixteenth and seventeenth centuries, and then rapidly from the close of the eighteenth century to the present time.

A noteworthy feature of the movement is that it has excited greatest feeling in the more progressive and masculine countries of the modern civilized world—in England, Germany and the United States; while other countries, such as Hungary, Sweden and France, were also affected, yet only in Germany and Anglo-Saxon lands were definite movements established, giving rise to definite schools of thought. It is remarked also, that, for some reason, the German Empire was, and is, hostile to woman's development, and the Anglo-Saxon countries favorable. The first published volume to voice the new discontent and the new demands was written by Mary Astell in 1696, and as it passed through several editions, the sub-

ject must already have excited considerable interest. It was quaintly written, and its author, who took the view that woman was an inferior copy of man, plead for the higher education of her sex chiefly upon the ground of its making her more attractive to him! A hundred years later (in 1792), another English woman, Mary Wollstonecraft, published in London a much more pretentious work entitled, "The Vindication of the Rights of Woman." In 1840 appeared in America Margaret Fuller's "The Great Lawsuit; or Man vs. Woman," which demanded perfect equality in education, in industry, and in politics. Then in 1869 came John Stuart Mill's "Subjection of Women," the ablest and most comprehensive presentment of the case for down-trodden womanhood, and which continues to be the supreme confession-of-faith of the apostles of "emancipation."

With the exception of a few large-brained feminists like Ellen Key and Mrs. Gallichan (C. Gasquoine Hartley), all the women plaintiffs in the case, and some of their male sympathizers, concur in charging all of woman's deprivation and woe upon man's selfishness and tyrannical love of power. "The history of mankind is the history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her," was the first count in the "Declaration of Sentiments," the document formulated by the first Woman's Rights Convention which met at Seneca

Falls, N. Y., in the summer of 1848, and was from first to last a very frank and vigorous arraignment of masculine injustice and inhumanity.

The editors of that voluminous work, "The History of Woman Suffrage," are authority for the statement that it required much diligent research among the records of anti-slavery conventions, reports of temperance and peace societies, et al., in order to get together the requisite number (eighteen) of grievances for the new "Declaration," which, being modeled on the 1776 hymn of revolt, must perforce contain as many causes of rebellion! Mrs. Elizabeth Cady Stanton, the moving spirit in the Seneca Falls assembly, naïvely relates: "We knew that women must have many more wrongs than men, but the difficulty was to state them properly, especially as *we ourselves were all very well circumstanced.*" (Italics mine.) How very annoying it must have been also to these *insurgeantes*, to have to draw all their inspiration, and the very phrasing of their bill of defiance, from purely masculine documents!

Concerning this 1848 proclamation of the "woman revolution" in America, Ida Husted Harper, writing in 1907, says: "it stated the whole case for woman as comprehensively as it has ever been stated since; the resolutions comprised practically every demand that ever afterwards was made for women, and taken together they formed a remarkable document." On May 9, 1914, while several hundred women suffragists, petitions in

hand, were assembled on the Capitol steps in Washington, a United States senator from a Western State (where women vote) arose in his place and solemnly read the "Woman's Declaration of Independence," the same being a revised and softened edition—with some of the sharpest corners rounded off—of the Seneca Falls "Sentiments."

From a careful perusal of this famous document, therefore, we may obtain a full report of the "rights and wrongs" of woman, from the viewpoint of her earliest and latest champions in this country. The "eighteen grievances," sifted and abridged, present the following specific indictment of man:

"He has deprived her of the first right of a citizen—the elective franchise; and thereby leaving her without representation in the halls of Congress, he has oppressed her on all sides. He has made her, if married, in the eye of the law, civilly dead; he has taken from her all right in property, even to the wages she earns; he has made her morally an irresponsible being, as she may commit many crimes with impunity provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming to all intents and purposes her master—the law giving him power to deprive her of her liberty, and to administer chastisement. He has so framed the laws of divorce as to what shall be proper causes, and in case of separation, to whom the guardianship

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of the children shall be given, wholly disregarding the happiness of women, the law assuming in all cases the supremacy of man. He has monopolized nearly all the profitable employments, and from those she is permitted to follow she receives but scanty remuneration. He has closed against her all professional avenues to wealth and distinction which he considers most honorable to himself, namely, theology, medicine, and law. He has denied her facilities for obtaining a thorough education, all colleges being closed against her. He has created a false sentiment by giving to the world a different code of morals for men and women, whereby moral delinquencies which exclude women from society are not only tolerated, but deemed of little account in men."

After the manner of those immortal signers, who on a memorable July 4th announced the birth of the American Republic, the promoters of the "Woman Rebellion" invoked the judgment of "a candid world," and closed the summary of their wrongs with: "Because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States."

Curiously enough, that portion of the "candid world," inhabiting the Western Continent did not appear particularly impressed with this impassioned arraignment of man's inhumanity to

woman. Nor did it take too seriously the "wrong" of exempting her from the duties and responsibilities incident to the electoral franchise; for it was twenty-one years from the date of the Seneca Falls Convention before the thinly peopled Wyoming Territory—with less than 10,000 souls—decided to risk the experiment of woman suffrage, in the hope of imposing more legislative restraints upon the rude and turbulent element of its frontier population; and twenty-four years more, until the first sovereign State, Colorado (in 1893), by the free choice of its electors, though with a small majority (6,347), admitted women to the suffrage upon the same terms as men.

Other demands of the woman complainants, however, notably those in regard to educational facilities and the laws governing married women's property rights, met with quick and cordial response. Indeed, long before the angry American ladies—smarting under the rebuff received at the London Anti-Slavery Congress in 1840—met and drew up their woman's rights manifesto, agencies had been set at work, not only in this country, but in others, for the redress of these patent wrongs.

In view of the bitterly accusing, and insistently recurring, use of the pronoun "he" in the aforesaid manifesto, it is interesting to note that the initial move, both for the larger education of women and the reform of the laws, was made by men. More than 100 years before Mary Astell's book appeared in England, Richard Mulcaster,

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an Englishman, in 1581, advocated a higher ideal of education for women, and refers to public opinion as supporting him in this view. Cornelius Agrippa, in 1509, Ruscelli in 1552, and Anthony Gibson (1599), are mentioned among the earliest advocates of female education; while closely related in point of time with the Astell publication—the seventeenth century—Defoe in England, Comenius in Germany, and Fénelon in France, defended woman's right to the development and exercise of her mental powers. Defoe advocated the establishment of a Woman's Institute. Of the three oldest universities in Christian Western Europe, Salerno, Bologna, and Paris, two, Salerno and Bologna, were open, from their inception, to women, both as students and professors.

It is a curious fact—strangely ignored by the peeved disciples of sex-grouch—that when men despised learning, and left it—as they did in the early mediæval ages—to priests and women, the women did not greatly value it either, though some of the abbesses were both learned and powerful, presiding over synods, and in one instance—a famous prophetess of Kent communicated the Orders of Heaven to the Pope himself.

It is only dealing fairly by the facts of history to say that, whatever woman's educational lack in any stage of the world's progress, it was due more to woman's indifference in the matter than to man's hostility to her advancement. Ida Tarbell says—in her "American Woman" series—

that when the movement for the higher education of girls began in this country, fathers were quite as eager as mothers—and in some cases more so—to give their girls the benefit of it. Havelock Ellis testifies that, in England, “gradually, *without any undue friction*, the education of girls was, so far as possible, raised to a level not so very different from that of boys.”

Among the early promoters of female education in the United States were: Governor Clinton of New York, who induced Mrs. Emily Willard—the most successful female educator of her day—to move her Girls’ School from Massachusetts to Troy in 1821, and secured for it an appropriation from the Legislature; Dr. Milo Parker Jewett, who assisted in forming Ohio’s common-school system, founded Judson Female Institute at Marion, Alabama, in 1839, and a girls’ seminary at Poughkeepsie in 1855; Matthew Vassar, a wealthy bachelor, who, casting about for some benevolent outlet for his fortune, was diverted from his design of endowing a hospital, to founding the girls’ college which bears his name; and Horace Mann, the first president of Antioch College at Yellow Springs, Ohio, which was the first to admit women on precisely the same terms as men.

Whatever part the Woman’s Rights agitation may have played in opening educational opportunities to women—and it is quite conceivably entitled to some of the credit—the suffragists’

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claim that it is all due to their efforts is negatived by the fact—among others—that the three women whose names loom largest in the pioneer work for female education, Emily Willard, Mary Lyon, and Catherine Beecher, were not only unaligned with that agitation, but were not in sympathy with it. And the suffragists will have to admit that the results have come, *without the woman ballot*, which they said back there in 1848 was so essential to them. For women's colleges now crown almost every hill-top, in the length and breadth of our land, and co-eds flit gayly through the classic shades of most of our male universities.

Likewise, without the aid of a single woman vote, professional doors once closed, have swung open to the knock of the individual women whom the higher education had fitted to enter them, and unkind fate had forbidden to enter woman's highest and happiest profession; and we now have woman lawyers, doctors, and preachers galore. The demand of the last century for cheap labor, especially in the rapidly swelling volume of manufactures, lured many women into factories; while the killing off of many male bread-winners in this country by our Civil War, and in England by her colonial war policy, has forced women into the outer struggle in department stores and offices. So that today a woman may do pretty much what she likes in the world of industry, and the one-time grievance of being debarred from trades and professions has disappeared.

Concomitantly with the movement for better educational facilities for women, began one to change the laws in a direction more favorable to them and their personal rights, especially as regards marriage and property. The old English Common Law—which formed the basis of American jurisprudence—proceeded upon the principle that “a man and his wife are one,” a correct enough principle so far as it went, but in some instances it failed to go far enough. Even the bitterest complainant against “man-made statutes” concedes that under right conditions the interests of the sexes are identical, and no injustice can accrue from the law’s provision so long as the family unity remains intact. Where the trouble lay was in the law’s failure to provide for the unhappy contingency, when man and wife cease to be “one,” and become not only two, but a warring multitude—augmented by their respective partizans; and in such a falling-out, the law remaining on the side of the husband, hardship was often entailed upon the wife. As soon as this was brought to the attention of kind-hearted and energetic people, legislative wheels began to turn in the direction of reform.

In 1836, Judge Hertell presented to the New York Legislature a bill to secure property rights to married women, which had been drawn up by Chief Justice Savage of the Supreme Court, and Hon. John C. Spencer, one of the revisers of the Statutes. An interesting side-light on the prac-

tical operation of the Common Law in this matter is furnished by the fact—related by the Suffrage historians—that Ernestine Rose and Paulina Wright Davis, who spoke in behalf of the bill and circulated a petition for its passage, were able to secure *but five signatures* among their own sex!

The Woman's Rights champions, of course, attribute this to woman's long-suffering stupidity and spinelessness, superinduced by ages of masculine oppression. Some unkind critics of the "champions" retort that the bill suffered through their unwise tactics, and that it would have been instantly enacted but for its advocacy by Mrs. Rose and Mrs. Davis. Probably a truer explanation than either of these, is the fact that laws are never an unfailing index of actual living conditions, and custom frequently outweighs the statutes. The majority of American women, comfortably secure in the affection and confidence of their husbands, and in the enjoyment of the communal property, didn't bother their heads about the laws; and their indifference to the marital woes of others less fortunately placed, was but part of the customary complacency with which most of us bear our neighbors' troubles, quite possibly accentuated in this case by the unpopularity of the self-appointed woman champions and the anti-masculine note in their propaganda.

Despite these drawbacks, the movement to amend the laws in woman's favor went steadily

forward to completion. The bill introduced in 1836 became a law in New York in 1848, and about the same time, or a little later, similar changes were made in the laws of Connecticut, New Hampshire, Maine, Alabama, Texas, Indiana, Wisconsin and Iowa. Rhode Island had anticipated the others in 1844, and by 1894 practically all of the States of the Union had removed the married-woman "joker" from their statute-books. Many of them went further in their chivalric zeal to atone for the Common Law sins, and enacted legislation conferring peculiar privileges and granting special immunities to woman upon the score of her sex.

Since the belief prevails in some quarters that the laws of England are much less liberal toward women than in the United States, and the attempt is sometimes made to palliate the wild antics of militant suffragettes by charging gross injustice upon English law, I quote the following from Albert V. Dicey, Vinerian Professor of Law in Oxford University:

"Married Woman's Property Acts of 1870-92, practically completed in 1882, have removed every grievance of which a married woman in respect of her property had reason to complain. So that the question which an English reformer need now ask himself is, whether the zeal to relieve a married woman from unjust disabilities may not, as against her creditors, have bestowed upon her unfair privileges. . . . The Guardianship-of-In-

phants Acts, passed in 1886, is a further alleviation of woman's plaint; so that we know now—in 1909—that from a Parliament of men, elected by men, women can obtain, because in fact they have obtained, relief from every proven wrong.” Confirming this, Havelock Ellis also says: “These legal reforms were effected by Parliaments of men, elected exclusively by men, and for the most part they were effected without any very strong pressure from women.”

Commenting on the progress of the Woman Movement in 1902, the “History of Woman Suffrage” says: “If the first organized demand for the rights of women—made at the memorable convention at Seneca Falls, N. Y., in 1848—had omitted the one for the franchise, those who made it would have lived to see all granted. It asked for women the right to have personal freedom, to acquire an education, to earn a living, to claim her wages, to own property, to make contracts, to bring suit, to testify in court, to obtain divorce on just grounds, to possess her children, to claim a fair share in the accumulations during marriage. . . . In many of the States *all these privileges* are now accorded, and in not one are all refused. For the past half-century there has been a steady advance in the direction of equal rights for women.”

Seeing that so large a portion of the Woman's Rights program has been fulfilled, and that nothing of all that was asked has been denied, save

only the electoral franchise, one might naturally expect to see a corresponding diminution of womanly dissatisfaction; and something like an interim of quiescent and happy enjoyment of victories already won before attempting to storm new heights of privilege!

But lo! The one privilege withheld—"by some devilish cantrip sleight"—swells to the dimensions of all those conceded, and fills the measure of woman's discontent as completely as if nothing had ever been done to appease it. The noise and the tumult of feminine unrest continue to fill the land with strident clamor, and now we are told that the one thing needed to change the winter of womanly discontent into glorious summer, and also bring "peace on earth," is, "Votes-for-Women"!

CHAPTER III.

THE SUFFRAGETTE INTELLECT.

"They desire to keep their feet still standing on the dais of their old womanly royalty, whilst they reach their hands upward to pluck down the iron crowns of public and political honors."—*Ouida (Mme. de la Ramée)*.

It is an appeal to force, upon the part of those incapable by nature of exerting force.—*Prof. Edw. D. Cope*.

" . . . and Woman Suffrage became the social fad of the hour."—*Justice Francis M. Scott*.

There was not perfect unanimity, it appears, in that first Woman's Rights convention, as to the wisdom or expediency of including the woman-ballot among the new demands. One sympathetic chronicler of the event relates that while the resolutions pertaining to education, employment, property laws, etc., went through with a rush, quite a few delegates balked at the startling innovation of the woman voter. Among the objectors was the Philadelphia Quakeress, Lucretia Mott, who warned Mrs. Stanton, "Lizzie, thee will make the movement ridiculous!"

But "Lizzie" said: "No. It is the necessary means to all the other things. Without it, we shall have to trust to the tardy generosity of man."

It did not occur to her, manifestly, that her only

hope of getting *the ballot* was from this same "tardily generous" male! And what this most astute intelligence among the early suffragists—as Mrs. Stanton's assuredly was—failed to grasp, the suffragette intellect ever since has consistently and persistently missed. For it is the peculiar obsession of suffrage claimants that men would deny them the coveted end, and yet would grant them the *means* to that end!

In vain have publicists of this and other countries—notably, John Bright and Herbert Spencer in England—pointed out the absurdity of such reasoning. To no purpose have the ballot-chasers been told over and over again, that if women *could*, by means of the ballot, wrest from men any sort of concessions which men are unwilling to grant them *without* the ballot, then is their chase hopeless. For it is inconceivable that these despotic males would freely furnish the instrument for their own subjugation; that they would voluntarily put into woman's hand a club with which to beat them into unwilling compliance with her demands! In other words: To the extent that the woman-ballot may be considered effective, it must also be considered impossible of attainment; and wherever it has come, or has likelihood of coming, the proof is thereby furnished of its superfluity. And not only is its superfluity thus established by logical deduction, but also by practical demonstration—in the full realization of the woman's-rights program *without*

the ballot, which its sponsors declared so necessary to its fulfillment.

Yet this truth of the superfluous woman-ballot, doubly buttressed by fact and reason, glides from the suffrage gray matter as easily as the inconsequential rain from the proverbial duck's back; while the former disabilities—now happily removed—are recalled only to "point the moral" in a disingenuous comparison. Suffrage orators and writers habitually cite "The Bad Old Days" of our grandmothers—whose hardships they greatly magnify—to show how this same nig-gardly and intolerant spirit which would now de-bar woman from the electorate, once operated just as powerfully in shutting her out from the schools, the professions, property rights, and all the rest of it.

For by a curious transition—whose cause must be sought in the deep, tortuous recesses of suffragette psychology—the intense, unfulfilled longing for these things has passed from the original objects of desire to the instrument of their attainment; and the lady ballot—once asked for as a means to an end—is now pursued as an *end in itself*! It is declared to be the distinguishing badge of liberty and of citizenship, while its absence brands the voteless as "slaves," and ranks them with "criminals and idiots."

In refutation, those optimistic controversialists who hope to batter the equal-suffrage defences with facts, quote the Federal Constitution: "All

persons born or naturalized in the United States are citizens thereof" (Art. XIV. Amend.), *with no mention of suffrage*; and certain decisions of the United States Supreme Court in the early 70's, in cases growing out of the attempt by some women to vote (in accordance with their interpretation of this XIV. Amendment), wherein the Court ruled that the ballot is *not an inherent adjunct of citizenship*—either expressed or implied—under our Constitution.

The hopeful purveyors of facts and governmental authorities also cite the Declaration of Independence—a much more rhetorical document than the Constitution, with which suffragists frequently confound it—to show that the vote is not listed among "man's inalienable rights—life, liberty, and the pursuit of happiness." But here the suffragette intellect suddenly becomes sophistical: "Ah, but does not that immortal Declaration say that, 'to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed'?" And then leaping nimbly back to the Preamble of the Constitution, it quickly recites: "We, the people of the United States, do ordain and establish," etc., and now it is ready to turn upon the troublous fact-collectors with the exultant query, "Are not women people?"

At the present writing, this ringing poser reaches the high-water mark of suffrage wit and logical banter. Before it, the most pugnacious Anti remains speechless and flabbergasted. There

is no denying the disconcerting quality of the inquiry, if for no other reason than because of its novelty. It is the first time the question has ever been raised, and like every brand new proposition, must be approached with some degree of caution, and viewed from various angles, before we can vouchsafe a consistent and conclusive answer.

This cautious attitude will be specially marked in those Americans with a strain of Scotch-Irish reserve, who are so numerous in our midst. Then there is the Teutonic contingent—by no means inconsiderable, whose accredited militarist leanings might very well warp their judgment in this matter, and lead them to declare that the only “people” capable of “ordaining and establishing government” are those who can shoulder a Krupp rifle or manipulate a submarine. This narrow and archaic notion of government is, of course, being actively scouted by the new pacifist cult—led by William Jennings Bryan and Miss Jane Addams; but the Teutons are a stubborn race, not yielding their convictions lightly—even to silver-tongued oratory. Likewise, the Irish and Scotch aforementioned, as also the men of English blood in this Star-spangled country, have some fighting traditions which their cousins across the water are living right up to at this moment—despite their claim to being engaged in a death-grapple against militarism.

From this analysis of the component elements in our population, it readily appears why the idea

of physical force looms so large in their conception of government, and why they do not believe that "women are the people" to entrust with its external administration. Again, there is that other well-known essential to a stable government—revenue; and these prudent American gentlemen of Anglo-Saxon and Teutonic origin, augmented by those other thrifty elements of our citizenry—the Jews and Italians—noting woman's habitual carelessness with money, entertain some natural misgivings about her ability to cope with large questions of finance, and fear lest her attitude toward public expenditures would not be as *impersonal* as that of the male half of the people, narrow and selfish as that admittedly is, in some instances.

Thus we see "Are Women People?", viewed in its Constitutional context, is not such a simple query as at first appears.

It is further complicated on its human side, for some of us—who do not hold the force and revenue objections, the strongest that can be urged against woman-suffrage—by a bewildering conjecture as to the mental state of those who can ask such a question.

It jars one's sense of proportion all out of plumb, so to speak, to behold a large metropolitan daily making a regular "Sunday Department" of this "Woman People" conundrum; running it through many months of persistent inquiry, wherein the suffragette wit who edits it, labors mightily

—through acrid quip, cheap jest, and very bad verse—to be amusing; and it must be owned that she succeeds—though not in the line of her effort. One is tempted to suggest to this lady—if one might, without offense—to relieve some of the terrific strain on her rhyming faculty, by adopting the new *vers libre* as an outlet for her man-indicting musings; and that she might also assuage some of her consuming desire for “liberty” with this freer form of metrical composition—but this, of course, will be dismissed as anti-suffrage impertinence! As indicating the degree of popular furor aroused by this momentous query in fashionable circles, one of New York’s leading fashion journals carried in a recent issue a portrait of the querist, and accompanied it with the quite serious recommendation that she be given a niche in the Hall of Fame, “because she has striven so earnestly to prove that women are people!”

And what must those wiseacres, past and present, think of all this suffrage persiflage—they who have maintained so steadily throughout the ages that women are not only “people,” but “*the* people”?

“From the standpoint of Nature,” say the biologists, “the female is more important than the male, as evidenced by her closer, more permanent connection with the race.” From the standpoint of society, woman has the great strategic advantage over man, in being given the guardianship and training of the race at the time when precept

and example count for most, upon the unanimous testimony of sociologists, educators and publicists of every age and clime, from Socrates to Boris Sidis, and from the Jesuits to Ellen Key. Woman stands at the threshold of existence, and no unborn soul may pass its portals without receiving both her physical and spiritual imprint. The whole human race passes through her body; the whole human race passes through her hands, in its plastic, formative stage. She is thus given supreme control over the two greatest forces in life—nature and nurture.

Manifestly, they have never viewed woman in this large aura of potentiality, who think that a ballot can either make or break her; and who in baffled wrath or peeved vanity are petulantly asking, "are women people?" and voluntarily enrolling them with "criminals and idiots." Of all the queer fancies emanating from the suffragette brain, this passion for consorting with criminals, paupers and idiots is the most extraordinary! One might have supposed that a woman of average intelligence would be able to keep herself out of the idiot class, in spite of any man, or set of men alive; and it is inexplicable that such a one should go to the trouble of seeking out and dragging forth "constitutional evidence" to show that *that is where she belongs!*

One would suppose again that the suffragettes, having satisfied themselves of their criminal and idiotic status, upon statutory grounds, would try

to keep other people—without their zeal for research—from finding it out, by keeping still about it. But not so. We find them constantly disporting themselves in this disgraceful company, from which they declare nothing can, or *shall* separate them—except the ballot!

Once more the patient fact-collector points out that the “idiots, paupers and criminals” referred to in the statute of exclusion, are *male* idiots, paupers and criminals; that women, being set apart for a finer, more vital service to the State, are *exempt* from the coarser, inferior service comprehended in the balloting; and that it is a plain perversion of the meaning of the statute to claim that any of the stigma pertaining to the masculine undesirables debarred from the voting, attaches to women, whose exemption rests on a very different basis. A further fact which might allay the suffragette sensitiveness about “criminals and idiots,” is, that seven States of the Union, namely, Arkansas, Indiana, Iowa, Ohio, Oregon, South Dakota, and Texas, also relieve from ballot-box duty all United States soldiers, sailors, and marines; these being set apart for the external—as women for the internal—defence of the State.

But the suffragette temper refuses to be comforted by this or any other proffered palliative, and like the drowning Frenchman who exclaimed, “I *will* be drowned, nobody *shall* save me,” the suffrage zealots continue to cry: “Give us ballots or give us death!”

And in naught has the Suffrage propagandist displayed such fanatic cunning, as in assuming the franchise to be synonymous with liberty and equality, and in coupling her demand with the old Revolutionary battle-cries; cries which have made it so easy for the demagogue and revolutionist of all times and countries, to commit crimes in the name of liberty. A favorite cover-design for Suffrage journals is the figure of the voteless woman in chains; while from every Suffrage platform it is continuously proclaimed that denying woman the ballot, is denying her freedom and human rights.

Yet a very little analysis suffices to show that if woman be enslaved, from *any* cause, her ballot must be slavish also; since that is but an expression of the individual voter, and has only such character as is given it by the man or woman who deposits it in the box. This of itself discredits the franchise as the instrument of woman's liberation, whatever the nature and degree of her bondage; for it is patent that you can't *free* the woman with her *own slavish ballot*; no more can you educate her with her own ignorant ballot; nor can you make weak creatures strong, by imposing on them the mere outward symbol of authority.

For some time, thoughtful students of political democracy have perceived underneath the pomp and parade of "popular sovereignty," through the trumpet-blare of "liberty and equality," the fundamental truth that everything, in the last analysis, comes back to the individual; that a ballot, there-

fore, is no wiser, no freer, no stronger, than the individual behind it; and that it is powerless to protect any man, or woman, who cannot defend its independent exercise. Twice in the past fifty years in the United States has this been conspicuously demonstrated in two historic instances: the case of the Negro in the Southern States; and that of the Mormon woman in those Western States under the domination of "the Prophet."

In both these cases, the argument was made—the argument now made for working women—that the ballot was needed as a *protection* against oppression; and the argument seemed particularly plausible in the case of the newly manumitted black man, who, in the eyes of his liberators, stood in special need of some extraneous defence against the aggressions of his former owner. To make the defence complete—and no mistake—the former owner was at the same time disfranchised. The negro was armed at the expense of the Government; while his white master was forbidden to bear arms under penalty of fine or imprisonment. Surely, never had the ballot such a glorious opportunity to make good in its role as "protector"—but did it?

The very men who made this argument had so little faith in it that they kept the Federal troops in that conquered section for ten long years after peace was declared, in order to protect the negro, *and his protection the ballot*, against the disarmed, disfranchised, disheartened Southern white man,

standing amid his smoking ruins. And then what happened?

When after ten years of chaotic misrule—which bankrupted every Southern State treasury and wrote the darkest page in American history—the sober, decent sense of the North sickened at the spectacle, and called a halt on the orgy of spoliation and crime, by withdrawing the mailed hand which upheld him, the poor Negro quickly dropped to his natural level, and the subordinate place he has ever since occupied in the body politic. Whatever protection and whatever consideration and favor the Southern negro enjoys today at the hands of his white neighbors and rulers, come not by the ballot-box route.

In 1870—some years after the first Federal law against polygamy was passed, the Gentile party in Utah bestowed the ballot on the women of the Territory, in the hope that the Gentile women—together with such Mormon women as might wish to break their bonds, would aid in enforcing the law. But when after seventeen years' trial it was found to have exactly the opposite effect—because of the subserviency to the hierarchy of the Mormon women, the franchise was withdrawn from Utah women in 1887, the date of the Edmunds-Tucker Act, the most drastic of all the Federal statutes aimed at the practices of the "Latter-Day Saints."

Finally, when these were driven by the "persecutions" of "Uncle Sam's" agents to come out of

their caves and hiding-places and make terms with the persecutor, they sought statehood for Utah, which was granted in 1896; and the Mormon priests who dominated the constitutional convention which framed the organic law for the New State, restored woman suffrage to its place among the statutes. It may not be inferred from this that Mormon priests favor woman suffrage *per se*; or that the *emancipative theory* of its advocates tallies in any wise with Mormon faith and practice; for quite the contrary is true, and the more astute suffragists have adroitly turned this to advantage in obscuring the real significance of the Mormon-Suffrage alliance. Thus an English suffragette, who is sojourning in the United States, and making a specialty of American history, recently drew forth the interesting fact—for the confusion of Antis—that Representative Brigham Roberts, expelled from Congress in 1900 because of his polygamous record, was an avowed anti-suffragist!

In similar disingenuous vein, the author of "Polygamy"—a play designed to expose the inside workings of Mormonism, which exhibits the Mormon woman, despite her forty years of suffrage "freedom," in absolute bondage—puts into the mouth of "the Prophet" in the Temple scene, the much abused line, "Woman's place is in the home."

What the English suffragette and the American playwright both thus gloss, is, that it is precisely

because the Mormon Prophet knows what a fake emancipator the woman-ballot really is; precisely because he learned through seventeen years' experience, with its practical operation, how very effectively it would serve the Mormon need of keeping control of Mormon State offices—that he incorporated it as part of the Mormon policy, and everywhere prepared the way for its advancement; so that the spread of Mormonism and the spread of woman-suffrage have been co-extensive in the United States. This upon the testimony of ex-Senator Frank J. Cannon of Utah, the acknowledged highest authority on the Mormon question in the country, and an irreproachable witness from the Suffrage viewpoint—since he is an avowed advocate of woman-suffrage.

Mr. Cannon names eleven Western States—Utah, Idaho, Wyoming, Colorado, Arizona, New Mexico, Nevada, Montana, Washington, Oregon, and California—in which the Mormon hierarchy exercises political control, either by numbers or commercial interests; and it is rather a striking coincidence—whose significance even Mr. Cannon does not blink—that ten of these Mormon-ridden States are also woman-suffrage States. Nor is Mr. Cannon the only witness in this case. Mr. Hans P. Freese, counsel for the International Council organized to combat Mormonism all over the world, who, like Mr. Cannon, is of Mormon parentage; and Mr. Harvey J. O'Higgins, who has made a special study of the system and its

ramifications in the United States, and collaborated with Senator Cannon in writing "Under the Prophet in Utah," both agree with this categorical setting for Mormon boundaries in the West; and further confirmation is furnished by a United States senator from one of those States—who shall be nameless here by his own request—who testified in 1910:

"Politically, the Mormon Church holds Utah in the hollow of its hand; it holds the balance of power in Idaho, Wyoming, Colorado, Arizona, Nevada, New Mexico, and Montana; and has convincing weight in Oregon and Washington State."

Yet notwithstanding the fact—brought out by all these reputable witnesses, that the trail of the Mormon is over all the woman-suffrage States, with the possible exception of Kansas; notwithstanding the Mormon hierarchy is conceded to be the most autocratic rule between the oceans, combining the worst features of the corrupt political ring with the absolutism of an industrial trust; and that this was established by sworn testimony before the United States Senate in the Smoot trial; our suffragette friends go right along posting up United States maps with the Mormon-Suffrage States marked "free," and "white," while the rest of the Union is depicted in utter darkness!

And notwithstanding the pitifully abject plight of the Mormon woman, as depicted by two such good suffragists as ex-Senator Cannon and Mr.

O'Higgins, we must regard her—in the light of suffrage logic—the freest female under the Stars and Stripes since she has been sniffing the untrammelled air of the polling-booth longer than any of us.

Not content with tearing the "battle-cry of freedom" from our Revolutionary firmament, wherewith to befog the suffrage issue, suffragette oratory has appropriated another Colonial slogan, even more misleading. "No taxation without representation" is the specious cry which has perhaps hung more cobwebs in the track of clear thinking on the suffrage question than any other plea thus far advanced, unless it be the working woman's "need of protection." Students of Colonial history vainly protest against such an obvious wresting from its intent of a maxim originally applied to commonwealths in a peculiar crisis, and having not the remotest bearing upon the right of suffrage since the general abolition of a property qualification for voters.

Needless also to remind the aggrieved suffragette taxpayer that the ballot is not bestowed as a reward for the payment of taxes; but that the latter are levied for the support of the Government, which makes return in the protection it affords to the property, lives, and liberties of its subjects, regardless of whether they own property or cast ballots. When the public learned recently, through the seizure of her automobile for arrears of tax assessments in Pennsylvania, that the head

of the National American Woman's Suffrage Association had been attempting a personal application of this disingenuous cry, the president of one of the anti-suffrage organizations asked: "Would it not be a little more just to state that for her taxes this woman receives police protection, fire protection, pure food inspection, ash and garbage removal, benefit of good roads, public schools, public libraries, and all other public benefits of a well-ordered State?"

With this for a text, the "Woman-People?" querist bursts into tortured ironical verse:

"The courteous policeman on my beat
Who always helps me cross the crowded street,
Had I the ballot—as I understand—
Would throw me underneath the horses' feet.

The garbage man, whose wise efficient plan
Is daily to remove my garbage can,
Would pass me by, all coldness and neglect,
If he should catch me voting like a man."

Could anything better illustrate the nimbleness of suffragette wit as an "artful dodger" of the point at issue? The crux of the taxation argument for suffrage lies in the existence or non-existence of a fixed ratio between voting and taxpaying; the fact that minor children, corporations, estates in trust, and foreign investors in this country, pay very heavy taxes *without voting*, and that many—very many—voters pay not a dollar of personal or property tax, very conclusively establishes

the fact that no such ratio exists; and it is precisely because of this, that the voteless female receives the same attention from the policeman and the garbage man as the voting male, and that neither giving her the ballot nor depriving him of it—except for the commission of crime—can affect in the least the Government's attitude toward them as citizens.

Nor is there any necessary and inevitable connection between voting and representation. If there were, then would lawmakers and executives refuse to act for any except their immediate constituents, which would—in some cases—reduce representative government to the vanishing point. For example, in our 1912 Presidential election the returns showed six million votes (approximately) cast for Mr. Wilson, the successful candidate; about nine million votes fell for the various defeated candidates; and practically ten million possible qualified voters did not get to the polls at all. Now, then, if the ballot be the only medium for securing a "say in government," and the only basis for individual representation, then less than one-fourth of American voters are "represented" in the present National Administration!

But if, on the other hand, every conscientious legislator and governor tries faithfully to guard the interests of all the people, as all such unquestionably do; if no high-minded official discriminates in his public acts against the men who failed to support him, or even those who voted against

him, how can it be argued that he would be unmindful of the rights of women, they who are much nearer and dearer than any male constituents could ever be? So long as legislative representatives must be the sons—and most of them are also the husbands, fathers and brothers—of women, the latter are much closer to the law-making power than mere voters. The feeble argument sometimes opposed to this—that some women have neither father nor brother, husband nor son, may be disposed of with the remark that even if the law discriminated against women without male relatives—and where there is any discrimination, it is in their favor—they are not sufficiently numerous to effect a change in it with their ballots, certainly not in the United States, where the census gives 90 per cent of all women above thirty married.

“Taxation without representation may be tyranny,” but the sex which receives the fullest and surest representation, while paying the least part of the taxes, is hardly in a position to complain of this particular form of tyranny. For a further fact slurred by suffrage orators is that, since the male property-holders greatly outnumber the female, and the tax rate is uniform, the woman taxpayer has her interests much better safeguarded under an exclusive male electorate than they would be under wholesale female suffrage, with its vastly greater proportion of non-taxpaying voters. Moreover, in pretty nearly all municipalities, both

in this country and in England, women property owners are given a vote on all bond issues affecting them. Thus "the biggest suffrage argument," under close analysis, turns out a very lame affair after all.

Then we come to the modest claim that woman-suffrage is scheduled to banish war, whisky and "white slavery" from the world's ken—by far the most fascinating of all suffragette doctrines. So alluring in fact, that its rapturous adherents are ready to exclaim with the sublime faith of the old Latin father who said: "*I believe, because it is impossible*"!

Some months ago, the *New York American*, a staunch supporter of woman-suffrage, published "ten best reasons" for the measure as set forth by ten of its foremost advocates—men and women. The following opinions gleaned by the *American* from five noted Suffrage leaders—among the quick and the dead—may be taken as fairly representative of suffragette reasoning:

"The safety of a democracy lies in giving the vote to all classes, so that ALL are fairly represented, and the result will be a fair average opinion. The objection that it would double the expense of elections can be answered by suggesting that the present voting list be cut in half. . . ."

This from the keenest brain among them, Mrs. Stanton's, naturally embodies the most plausible of all suffragette arguments; but John Bright completely cut the ground from under it half a century

ago with his illuminating sentence—"women are not a class." They fall into the same class groups with the men, and their interests—political, social, and economic—are precisely identical with those of the men of their class, *unless* the men and women are themselves at war! From which it is clear that the logical basis for the woman-ballot demand is *not* democracy, but sex-war. For so long as the sex-relation is complementary and harmonious—as it should be—the addition of women to the electorate can put no more democracy into government, for the simple reason that they introduce no additional *class interests*, but merely a duplication of those already represented in the electorate. It is self-evident that multiplying the individuals of all existing classes by two, does not make any more classes; nor can multiplying the voting strength of them by two, affect in anywise the net result of the balloting.

The trouble with Mrs. Stanton's sarcastic suggestion about "cutting the present voting list in half," is the danger of excluding thereby some important *class interest*, which is not done by the present expedient of setting apart the female half of all the different classes for a more important function than voting.

Miss Anthony, who though lacking Mrs. Stanton's lively wit, was yet possessed of more religious fervor for her cause than any of her colleagues, but repeats the "democratic" argument in the words: "The reasons why women should

vote are the same as the reasons why men should vote; the same as the reasons for having a republic rather than a monarchy."

The Rev. Anna Shaw, present head of the "National Woman Suffrage Association," as quoted in the *New York American*, puts forward her best foot in the discussion with the "criminal-idiot" bogey: "The franchise is now given to all except criminals, lunatics, aliens, children, and women. There are obvious reasons for making all these exceptions but the last."

Mrs. Carrie Chapman Catt, holding the proud position of "President of the International Woman Suffrage Alliance," the topmost pinnacle of suffragette eminence, rests the case for Suffrage on the remedial legislation enacted in the equal-suffrage States: "California, Colorado, Idaho, Utah, Oregon, and Washington have passed mothers' pension laws; and they have splendid child-labor laws, far in advance of the legislation in most of the States now governed exclusively by men," she tells the *New York American*.

The most remarkable thing about this "remedial legislation"—next to the marvel that either side to the contention should make it a vital issue—is the ease with which it tips the scales for the woman-suffrage or the man-suffrage States—according to whether we have a suffragist or an anti-suffragist in the witness box!

For several years now we have watched the fierce strife between investigators pro and con

listened to the conflicting testimony as to the legislative triumphs of the woman ballot; patiently we have checked off Suffrage findings with Anti findings; only to learn at the close that there was nothing to it either way, since both sets of witnesses agree that the men greatly outnumber the women in all the equal-suffrage States, and that there is no solidarity in the woman vote, *except* the Mormon women, who vote solidly with the hierarchy, and the prostitutes, who vote solidly with the political machine which controls the police department. (See Miss Helen Sumner's "Equal Suffrage," p. 84.)

The last distinguished suffragette opinion cited by the *American* is that of Miss Jane Addams, who is willing to stake her reputation as an interpreter of modern thought on the statement: "This is the age when RIGHT makes MIGHT; hence the argument that if women vote they ought to fight and do police duty, fails." This argument, to my mind, is one of the least conclusive urged by opponents to woman-suffrage; but if Miss Addams expects to refute it with the pronouncement that "right makes might," I can but observe that she has chosen a most inopportune time for such refutation. Since she has herself been a recent eye-witness to the complete overthrow of "right" by "might," in the case of prostrate Belgium, can but hope that she let fly this gem of wisdom before Europe "let slip her dogs of war," and that the *American* is not quoting the

latest utterance from this conspicuous Suffrage leader.

Her particular contribution to the Suffrage propaganda is, I understand, the idea that woman's participation in external government will abolish war for all time, and substitute a more rational, pacific method of settling international differences. As it happens, this, of all the suffragist claims, makes the strongest personal appeal to me, and if I could see the slightest ground for it, I should unhesitatingly join the movement—ignoring all else—since I am, both by instinct and reasoned conviction, the uncompromising foe of militarism. But Miss Addams and her suffrage-pacifist associates must have read very different histories from those I perused, if they gathered that women have ever shown themselves more averse to war than men. On the contrary, woman as revealed on the page of history, is seen fanning the flames of war in all times and countries—even when she was not, as she frequently was, the immediate cause of it.

But this war claim only serves to illustrate the Suffrage vagary—running all through its “reform” program—that the woman-ballot can be relied upon to behave differently from the woman herself.

Mrs. Pankhurst, acting as a volunteer recruiting officer in England at present, is a striking example of suffragette preachment in time of peace, and suffragette conduct in time of war!

THE SUFFRAGETTE INTELLECT 49

A favorite Suffrage boast is that their ranks include a larger percentage of brainy, thinking women than can be found among their opponents. How far this is supported by fact can readily be ascertained by reference to the records of suffrage leaders—apart from feminists—at home and abroad; from which we learn how little in the way of intellectual achievement is listed to their credit; that such prominence as most of them enjoy is due to their activities in the Suffrage movement pure and simple, few of them having any other claim to distinction.

On the other hand, we find the foremost women names in literary and artistic achievement, either holding the woman-ballot a very negligible quantity, or a positive hindrance to womanly development. These hold that the very objects sought by the suffragists can be better attained by women *without* the ballot than with it; and a very notable and practical demonstration of this is the work of the "Joint Advisory Committee" to the English Parliament, created by Act of Parliament in March, 1914, and called into being by the efforts of Mrs. Humphrey Ward, the ablest woman in English letters today, and generally regarded as the head and front of English anti-suffragists.

This Committee, whose first meetings were held in Mrs. Ward's London house, comprises in its membership fifty noted women, selected from all ranks of competent workers, and twenty-five mem-

bers of Parliament, representing in equal proportion the English political parties; and at the outset it was agreed that the question of female suffrage should be excluded from the deliberations and action of the Committee. Its sittings were held in one of the committee rooms of the House of Commons, from April to July, 1914, and even in that brief time it obtained such important legislative changes that it promises to give women more power in English legislation than has been won by all the agitation in other directions. Thus by one of life's little ironies, it happens the leader of the anti forces has beaten the suffragists at their own game, and distanced all their efforts in actual achievement.

A Suffrage plaint that has been very effective in some quarters is frequently addressed to the women who are actively opposing the movement: "Just because *you* don't want to vote, or being comfortably circumstanced you do not need the vote, you are selfishly blocking the way for those who do want it, and for your less fortunate sisters who need its protection." This, to the superficial view, convicts the Antis of a very petty, dog-in-the-manger spirit; and likewise indicates the prevalent view that women never act in anything except from personal, interested motives.

It seems incredible to the average person that now and then a woman might be found who could reason about suffrage in an impersonal way; and having sufficient insight into the nature of the bal-

lot—and the nature of woman—to know it could not possibly benefit any woman, and might quite conceivably work mischief to the State, would oppose it, not spitefully, but rationally, and from motives of patriotism as well as of self-defence. Suffragists ignore the fact that we and our children have to live under the governmental conditions which the addition of a large, ignorant, subservient, and irresponsible woman-vote would create.

We feel that popular government is already too much handicapped by the ignorant, venal, or irresponsible male element *which woman's failure in home government has contributed to the electorate, the legislative council, and the executive chair*; that the country is suffering all it can bear at woman's hands in this respect, and we protest against allowing her to further complicate and degrade government by bringing into it the qualities which have made her a failure in her own business.

To claim that women can improve government by simply annexing themselves to the electorate is one of the most fatuous of Suffrage assumptions; because class for class, and type for type, they are more deficient than men in the two things that make for effective voting—namely, independence and knowledge of the issues involved. To know what he is voting about, and to vote his convictions without fear or favor, are the prime requisites of a "good voter"; and never was there worse confusion of thought than the idea that the

sort of "goodness" usually ascribed to women, has anything to do with an effective ballot.

Those who argue that woman-suffrage would double the intelligent as well as the ignorant vote, overlook the fact that the sort of intelligence demanded by the ballot is not intelligence about music, art, ethics, or literature—none of the things that women usually know, where they know anything; but to be an intelligent voter one must be acquainted with the records of candidates, community needs, and governmental problems, about which the average woman knows and cares very little.

It is idle to charge her ignorance and indifference of such things to her exclusion from the suffrage. We all know whatever we think and study about, and we think and study about what we are interested in—ballot or no ballot. There is no embargo on a woman's studying the tariff, the currency, transportation, and labor problems, if she feels drawn to these weighty themes. That scarcely a woman can be found, even among the most brainy and cultured, who is on speaking terms with these subjects, indicates the degree of feminine interest they excite, and the sort of intelligence that women would bring to the determination of questions of State.

There are doubtless brighter intellects in the Suffrage movement in America than its national head, Rev. Anna Howard Shaw, but her answer to this objection of the Antis, made in the United

States Senate hearing of April, 1913, may be taken as fairly representative of the suffragette's standard of electoral fitness: "While we will add some illiterates, about 3,000,000, you know we will add 24,000,000 voters, and you can afford out of 24,000,000 voters to take 3,000,000 of illiteracy, and have 21,000,000 of intelligence left." Twenty-one million "intelligent" women voters, whose only certificate for intelligent balloting was that they could read and write! And had Dr. Shaw ever been baptized in the fires of matrimony—without which no woman can have proper understanding of either sex—she might have a clearer line on a feminine trait more crippling to the efficacy of woman-suffrage even than ignorance, and that is the tendency of wives to defer to their husbands in matters outside the home.

Of course, those strong-minded women who have found it possible to order their lives without masculine supervision or complication of any kind, will not have much sympathetic comprehension of wifely subjection in any measure; nor would I be understood as advocating or defending it beyond the point of mutual concessions. I simply recognize the well-nigh universal subservience of woman to man as an existing condition to be reckoned with in any discussion of woman-suffrage, particularly in this country, where married women number 90 per cent of the female population; and I do not make the suffragist's mistake of attribut-

ing this subservience to political or economic causes. I know that it rests on a far different basis, the nature of which I shall discuss in a future chapter.

Suffice it for the present, that seeing woman's bonds are neither political nor economic, and not to be broken with a ballot or a job, both the ballot-chasing and the "economic-independence" lure are to be condemned as unscientific and misleading, having no proper place in a constructive plan for woman's real emancipation. Both her subservience to man, and her lack of interest in abstruse questions, have their origin in fundamental sex differences; and the objection to her as an ignorant, subservient voter is, therefore, a constant, abiding one.

It does not in anywise weaken the force of this objection to cite the many ignorant and subservient male voters, since these—for reasons afore-said—will ever remain relatively fewer than the female, in any system of unlimited equal suffrage. For in this view it is obvious that while the ignorant, subservient male voter is pretty generally a rather low order of man, an ignorant, subservient female voter may be a very high order of woman, according to present standards of womanly excellence.

The only woman in America today with anything like a man's grasp of economic and governmental problems is Ida M. Tarbell, an avowed anti-suffragist, whose writing about the trusts was

one of the potent factors in recent tariff legislation in this country. Miss Tarbell thus gave practical demonstration of a truth which the suffragette intelligence continually slurs, namely, that any woman with the ability to express herself in government is privileged to do so, and in precisely the same way a man does; and that if she hasn't the ability, the ballot can't bestow it, which is also true of man.

A political truism which seems never to have penetrated the suffragette brain, is, that suffrage—or the registration of one's own vote—does not guarantee "a say in government" to anybody; not even the infinitesimal, theoretic "say" implied by voting for the winning candidate, but wholly lost when voting for the defeated one. To speak effectively in government, a man must be able to sway many more ballots than his own, and by whatever means he accomplishes this, it is a thing apart from his own exercise of the voting privilege, and as open to women as to men. A point to be emphasized is, that whether this power emanates from a man or a woman, *it is always an indirect influence*, which Suffrage plaintiffs imagine to be the peculiar handicap of voteless women; whereas the fact is, there is no other way of exerting influence through the ballot save indirectly. The single ballot to which direct action is limited, can never achieve anything alone; no man is elected to office, no law is enacted, by means of a single vote. Votes are only effective in the aggregate,

when they move in battalions, so to speak; and to marshal them in battalions, implies some other power than the right of suffrage.

Now the average woman will not be able to control her own vote, and as for influencing that of other women—well, the woman leader is not yet born who could hold any considerable number of woman voters in line, against the influence of a male politician of like calibre who chose to put his mind to the business of out-witting her.

So from whatever angle we approach the subject of lady ballots, we are thrown back upon the old, old query—"what's the use?"

Gilbert K. Chesterton, a prominent foe to equal-suffrage in England, is quoted in a recent interview as saying it seemed most inexplicable that women should be making all this uproar about the vote just as the average man was discovering that in practice it meant very little to him. This English view of the futility of the male vote, curiously enough, finds an echo on this side the water in the statement of an eminent male suffragist, Dr. Fred-eric C. Howe, Commissioner of Immigration at the Port of New York—that we have in America "political democracy, but industrial feudalism; that our representative government fails to represent the people; and that it is mere anarchy so far as the working classes are concerned."

Another important witness to the failure of the ballot to secure any tangible results for the work-
ingman, is Terence V. Powderly, past grand-

master of the Knights of Labor, and author of "Thirty Years of Labor" in the United States. Ten years ago, Mr. Powderly, writing in one of the magazines, said: "Every advantage, every concession which the workingman enjoys today, he owes to the labor-union. The protective-tariff law was framed in the interest of labor, if we read Congressional speeches aright. It was never to protect capital, but always to protect labor, that the argument was made. Yet the manufacturer has been permitted to absorb all the profits, and the workingman has not only had to compete with the pauper labor of Europe—largely attracted to our shores by these delusive tariff laws—but he has also had to war with his employer for a portion of that protection which his government decreed by law should be his."

But whether we agree with the opinions quoted or not; and even if we concede—by way of being very liberal—that there is as much use in a woman's voting as a man's, the proponents of woman-suffrage would still have to show that there is any use in having them *both vote*. For whether the woman votes with her man or against him, she cannot alter the net result; it is wasteful duplication, or wasteful competition in either case, and to be condemned on economic grounds, if no other. It violates the principle of a division of labor in government—a principle found so conducive to efficiency and economy in the conduct of any business. The manager of any large industrial con-

cern who should set two persons to do what one could do, in the same time and for the same result, but at double the cost, could not hold the post of manager for long.

A fact which the suffragette intellect willfully rejects, is, that voting is not the only, nor even the most important, function of government. The wisest publicists have declared the family to be the true unit of society, and the home the cornerstone of the state. Woman's potential value to the family being greater than man's, it was reasoned that the influence she could wield in government *through the family* would be greater than any she could exert as a voter or law-giver.

Hence the duties of government were apportioned between men and women in accordance with their different sex capacities, the home government being assigned to woman and the state government to man. Since the home government antedates the state government in every case—all men having served an apprenticeship under some woman's tutelage before graduating to the service of the state; and since it is the unanimous verdict of all students of social problems that the conduct of a nation very accurately reflects the early social environment of its individual units, it follows inevitably that man's failure in state government pre-supposes woman's failure in home government.

Yet no glimmer of this sociological truth illumines the suffragette philosophy, which argues that a vigorous arraignment of man's administra-

tion of public affairs, somehow carries a complete vindication of woman's administration of *her domain!* It reveals a peculiar twist in woman's reasoning faculty—as well as in her conscience—that the Suffrage orator appears to think that whenever she can score *against men*, she scores *for women!* Never was there a more glaring reversal of the logical sequence of cause and effect, and that suffragists have been allowed to “put it over”—in the vernacular—is partly due to the masculine “conspiracy of silence,” and partly to the moral cowardice of women—whether suffragists or anti—in refusing to face squarely their own responsibility in the premises.

Woman's greater fundamental responsibility in the scheme of creation and education, coupled with her poorly developed *sense* of obligation, constitutes the great practical objection to woman-suffrage at present. Her repudiation of responsibility where responsibility clearly exists, does not promise well for any very high sense of civic responsibility; and nothing could be more eloquent of woman's irresponsible attitude toward the ballot than the expression so often on the lips of suffragists: “No woman would be compelled to vote who didn't want to!”

Unless I can be assured that every woman who avails herself of the privilege will vote my sentiments (a miracle of unanimity that has never happened anywhere else), this is equivalent to telling me that while they will put a weapon in

mine enemy's hand they will not compel me to arm against her unless I choose! There is apparently no suffragette comprehension of the view that the same motive which impels a woman to combat the addition of thousands of irresponsible women to the electorate, would also impel her after the mischief was done to offset such portion of it as she could with her own ballot.

In the suffragette philosophy, the ballot is a plaything desired by some women and not by others; but since, unlike other diversions, those who want it can't have it without inflicting it upon all, it may be indulged, or neglected, at the pleasure of the holder, just as she might choose rose-color or blue for her bed-room hangings!

And now seeing how little the suffragette intellect has to say for itself, let us turn to the consideration of its male counterpart, whose active co-operation has done more to lend prestige and momentum to the suffrage cause than all its female votaries.

CHAPTER IV.

THE MALE SUFFRAGIST; AND THE CASE FOR THE ANTIS.

Times have changed since Balzac wrote: "The only people in France advocating woman-suffrage, are the long-haired men who should have been born women, and short-haired women who shouldn't have been born at all!"

The male advocate of female suffrage has shorn his locks, and the woman protagonist has learned that she will make more converts to her "cause" if she arranges hers in the most becoming mode. The tardy espousal of the movement by women of wealth and fashion—attracting to its standard thousands of women with never a thought of its meaning—quickly divested it of the odium incurred by its association with persons of bizarre appearance and freakish character. Today a suffrage parade down Fifth Avenue—in point of good looks and smart apparel—compares very favorably with the Fashion Parade seen there on Easter Sunday; and to those who understand that the "suffrage movement" has very little to do with suffrage, it is not surprising that this radical change in the personnel of its feminine adherents should be followed by large accessions to the ranks of its male advocates.

When Agnes Repplier remarked, in her fine satiric vein, that the only pleasant effect of the European War had been to make people stop talking about women and turn their attention to men—"just plain men, who for several years have been thrust into the back-ground by woman's insistent occupancy of the front of the stage, until we had come to regard them as negligible, useful in their imperfect way, but hopelessly *unproblematical*"—she probably didn't have in mind the male suffragists, who are thus far problematical that they require a special analysis in order to determine the points which differentiate them from the mass of "just plain men."

Leaving out those who yield an unthinking assent in the large, tolerant attitude disclosed by the words: "Oh, let the ladies have the vote if they want it," who comprise the majority of men favoring it—and who cannot properly rate as suffragists—the male suffragist who is such from conviction and by his own initial thought, falls into one of three groups:

First, there are those in whom eroticism overbalances judgment or will-power, or both. The commonest variety of this type are the familiar "hen-pecks," who are submissively compliant in this as in all other matters affecting milady's wishes; and whose compliance does not necessarily indicate any pronounced opinion about suffrage; only a pronounced desire for domestic peace at any price. These are the "husbandettes of the suf-

fragettes," who carry on parade day ensigns—placed in their hands by their commanding officers—bearing the legend: "If men can vote, why can't *we*?" This variety of the male genus is as old as the race; he existed long before woman-suffrage, and he has not "changed his spots" with changing issues. He requires no comment; only what the world has always accorded him, a mild, half-contemptuous pity.

We find him in the suffrage movement sometimes making a brave effort to conceal his chain and escape the world's sneer, by talking for "equal suffrage" from the same platform with his wife; but the world which has grown wise in interpreting such devices, is politely incredulous; the husbandette *may* be voicing his own first-hand opinions—but "one never can tell, you know—one never can tell!"

There is, however, another variety of this erotically unbalanced male suffragist, who is a much higher order of man than the "hen-peck"; who is, indeed, the very finest type of male suffragist; who is of real account in the world of affairs, a man of lofty ideals and noble impulses; but whose judgment of womankind is essentially faulty, because of the large blind area upon his mental retina superinduced by his idealistic devotion to the women of his own household; or, he may be "one of those for whom some woman's memory has become, like Beatrice for Dante, a mystic religion." But in any case, he is an impractical dreamer

where women are concerned, and if with his illusions about them he combine some about himself—is in short a refined egoist, as is not infrequently the case—he takes any criticism of woman, however well-directed, as a personal affront to himself.

This is the kind of man who “has woman on a pedestal,” and who comes in for much derisive scorn in suffragette oratory whenever she fancies she spies him among her opponents—as she almost *never does!* There are male anti-suffragists, 'tis true, who affect the “woman pedestal” argument as the most convenient for their purpose; but they are rarely sincere in it, and it may happen that the loudest-mouthed “pedestal” orator is in private life a domestic tyrant, frankly contemptuous toward his own women, and secretly contemptuous of all women. Instead of deriding this type of male Anti, the suffragists should value him as one of their most effective helpers, for he is indeed very useful to their cause, second only to those other able boosters—“the illiterate foreigner, the negro hall-boy, and the garbage-man,” who as foils to the brainy, educated woman who wants to vote, have done such valiant campaign service for woman-suffrage.

Meanwhile the real “woman pedestal” man, the one who honestly and fatuously believes that the collective body of women are better, finer, and morally stronger than the collective body of men—is almost invariably found supporting woman-

suffrage, and furnishes the greatest—if indeed he is not the only moral force in the movement. Because of the roseate haze through which he views woman, this highest order of male suffragist quite naturally believes she must purify and exalt everything that she touches—including the ballot. He subscribes unreservedly to the Suffrage reform program, and does not hesitate to declare the woman ballot the specific cure-all for war, pestilence, drunkenness, and sexual immorality. His mind glides over the practical difficulties in the way of these miracles as easily apparently as the most fanatical suffragette's—without her excuse.

This type of male suffragist has usually a very limited acquaintance with women *en bloc*; knows well only the hand-picked specimens in his own immediate vicinity, and even these he views through rose-colored glasses. While this speaks well, as a rule, for the purity of his life and his ideals, it manifestly disqualifies him to judge in a matter of such practical import as woman-suffrage, which contemplates injecting into the political game—with all that it entails—all kinds and conditions of women. Because of the blamelessness of his own life, he is more repelled by the coarser vices of men; and this condemnation of his own sex, coupled with his exaggerated conception of womanly virtue, easily explains his pro-suffrage bias.

Such a man was that Great Apostle to the Suffragists—John Stuart Mill, whom Gladstone called the “saint of Rationalism,” and Disraeli

dubbed—with a contemptuous shrug—"a political finishing governess."

There were elements in Mill's character meriting both these epithets, neither of which fitted him to speak with authority on woman-suffrage.

He was trained on an asexual and anti-religious system by his father, who had the educating mania, and whose energetic and able intellect was directed not only against Christianity but against belief in God. From the son's "Autobiography," we learn that James Mill's attitude toward established forms of religion was not one of indifference, but of hatred; he regarded them all as "the great enemies both of progress and of morality."

The severity and rigor of the son's mental training is shown in the tasks set for his tender years—to learn Greek at four and Latin at eight; the full extent of which early hot-house forcing may be gathered from the fact that at the latter age, he had read in Greek *Æsop's Fables*, *Xenophon's Anabasis*, *Heroditus*, *Lucian*, and *Isocrates*; also in English the histories of *Robertson*, *Hume*, and *Gibbon*, the *Arabian Nights*, *Don Quixote*, and a number of other books. Then, as we survey the yet more pretentious list of Greek and Roman classics, the various works on Logic and Political Economy, and all the different kinds of Conic Sections, which were crammed into poor little John Stuart in his tenth year, we readily see that if he didn't break out with measles or chicken-pox and brain-fever then, he was just bound to

break out with something like woman-suffrage later on—and that is what happened. It was the logical outcome of so much cerebral stuffing.

As if the educational pressure from above were not enough, at the age of twelve his father set him to instruct his younger brothers and sisters. He associated little with other boys, and was never able to achieve any success at games or sport. For diversion, he took long walks with his father who enlivened the way with discursive conversation and abstruse themes. Mill says of himself in his "Autobiography" (pp. 62-64) that he was in early life "little more than a logical machine—despising sentiment on principle." Later, his attitude toward the cultivation of the affections and imagination changed, and he desired to awaken the faculties he had despised; but found them partially atrophied by his boyhood training. Sentiment, when it came to him—and was systematically developed—had always in it something thin and hectic; and he was, from first to last, more of an intellectual abstraction than a man.

A kindly discerning English critic, Wilfrid Ward, says of him: "There was in Mill to the end a certain thinness of sympathy and a deficiency of geniality, though his sympathies were very intense in their own narrow groove. There was a lack of full humanity. He had little sense of the ludicrous. He did not understand the varieties of human character, and he was wanting in virility."

It was the peculiar pathos of his life that the very loneliness entailed by these traits, and the profound pessimism with which he viewed the present state and immediate future of the world—so scornful as he was also of the idea of living for personal pleasure—made imperative for him of all men the consolation of religion; and that this should have been denied him by his father's agnostic teaching.

He tells us in the "Autobiography" that he regarded Christianity just as he regarded the paganism of ancient Greece; neither was of any present concern to him. Two things, however, furnished for him a quasi-religious influence: a visit to France during the Revolution of 1830 awoke in him a fervent desire to relieve some of the ills of suffering humanity; and his meeting, in 1831, with the lady, Mrs. Taylor, who affected so profoundly his whole subsequent life. He was at that time but twenty-six and she twenty-three, the wife of a druggist, described as a simple, kindly, exemplary man, who with rare chivalry permitted the unrestrained friendship and association between Mill and his wife during twenty years, until his death in 1851 resulted in their marriage.

Although, it is said, this remarkable intimacy caused Mill's father to accuse him of coveting his neighbor's wife, it bears unusual witness to the high character of all three parties to the relationship, that it invoked no public scandal. Mrs. Mill lived but a short time after her second marriage,

dying in 1854 while traveling in France, and was buried at Avignon, where Mill lived ever after, close beside her tomb, in comparative seclusion, cheered only by the companionship of his stepdaughter.

Here he continued to write and take an interest in public questions until his death in 1873, during which period his wife's memory dominated his thoughts as completely as her living presence had once done.

Singularly illustrative of how far this form of eroticism may sweep a man's judgment from its moorings, was Mill's expressed belief that not only was this beloved lady the inspirer, but also the *co-author* of all that was best in his writings! She had helped him much, it seems, in the book on "Liberty" which he brought out after her death, with a dedication to her of such extravagant eulogy that Grote's comment on it was: "No reputation but Mill's could survive it." Sir Almroth Wright, the mental and spiritual antithesis of John Stuart Mill, finds it hard to accredit him with good faith in this matter, and virtually accuses him of intellectual dishonesty—not only in ascribing so much credit to his wife, but also in allowing his stepdaughter to draft feminist letters which went forth as his own.

One of Mill's biographers (Bain) explains his delusion about his wife's share in his work, by suggesting that, "in addition to the affinity which defies analysis, she attracted him intellectually by

expressing ideas which she had really gotten from him. The thoughts he cherished came to him from the voice of the woman he loved, and he did not realize that it was from him she first learnt them."

Carlyle speaks of Mrs. Taylor as "vivid" and "iridescent," and describes her as "pale and passionate and sad-looking, a living romance heroine of the royalest volition and questionable destiny." Mill's brother said of her: "A clever and remarkable woman, but nothing like what John took her for."

Of the "Subjection of Women," written fifteen years after his wife's death, and commonly regarded as the Suffrage Prayer Book, another of his English cotemporaries, Frederic Harrison, says: "It is one of those very rare examples of a short treatise on a weighty subject, packed with accumulated thought, and fused with ardent conviction. In four short chapters it condenses a scheme of social ethics. It is in its passionate logic the most notable result of the ripest, loftiest, most inspiring part of his life; and its practical effect on legislation, manners, and opinion has no doubt been greater than anything else which Mill gave to his generation. The law has already been amended on many points which drew down his indignation and satire. A great number of woman's disabilities arising from prejudice, torpor, or habit have been removed. There is nothing now to prevent any woman who wishes it from com-

peting with men in composing an epic, playing a polo match, orating on platforms, building a cathedral, in presiding over a hospital, in inspecting a factory, or sitting on a parish council and school board; and these changes in law, practice, and opinion are mainly due to the passionate school of reform which Mill inspired, and very largely to the little book in which his aspirations concentrated."

The "Subjection of Women," however, is not simply a sermon against male arrogance. It is a systematic effort to recast the whole form of our domestic, social, and political life, and as such it must be judged.

The only justification for this vast revolution in law, opinion, habits, and ideals, both of private and public life, is the assumption that civilized life between the sexes is based on a selfish tyranny of men, of which women are the innocent and helpless victims; and this is buttressed by the further assumption that the moral superiority of woman will, when equipped with the ballot, usher in a new era of righteousness. The mental state evidenced by this twisted view of the sex-relation is superinduced in the men and women who advance it by quite opposite experiences. In the woman's case, it is an unflinching index of unhappiness—growing out of a disappointing sex experience; whereas with a man who takes this view, it is usually an exceptionally happy union with one woman—coupled with scant knowledge of all other women,

that has slipped the balance-wheel in his calculations.

While John Stuart Mill was an extreme example of this type of man, all the "nice men" who are conscientiously supporting woman-suffrage, have mental or psychical affinities to him; they are the mystics or doctrinaires, as a rule. Conspicuous examples in this country, were Emerson, Higginson, and the late Justice David Brewer. We find the latter saying: "The real question is a practical one. How does woman-suffrage work when tried?" and then deducing as a prior evidence of its beneficent working, the fact that "there has been no organized effort to repeal the grant"!

The veriest tyro at the game of politics could tell the learned jurist a thing or two about the practical difficulties of "unscrambling the eggs," even when it is discovered that some spoiled ones have gotten in.

It is most unfortunate that the one concrete instance of the happy effects of woman-suffrage cited by Justice Brewer, namely, the election of Judge Ben Lindsey in Denver, should be marred by its sequel, that the woman-elected Judge of the Juvenile Court later fell into such deep disfavor with the ladies that both factions were demanding his impeachment and recall. And since Lindsey is also quoted as saying he did not receive from the political women of Colorado the support for his reform project which he naturally expected, the disappointment appears to have been mutual.

It is quite in line with the cloud-capped theories of these idealistic gentlemen that Justice Brewer should urge the trite Suffrage argument that "woman's larger entry into public industry in the past fifty years makes it imperative," etc., hastening to add the blithe reassurance, "not that home has lost its charm, or that it will ever cease to be the place which she most loves and where she reigns supreme; but choice or necessity has driven her into varied pursuits, many of them calling for executive ability and familiarity with public affairs."

One marvels that even a Supreme Court justice, wrapped in the self-isolation of judicial decrees and official dignity, could be so remote from the workaday world that no echo of the baneful effects of woman's invasion of its outer strife had reached him. Miss Julia Lathrop (an accredited suffragist, I believe), head of the "Child's Welfare Bureau" of the United States, says in a recent published statement: "It is an affront to civilization—the vast number of earning mothers who work for a family and at the same time try to give young children the care and nurture which we all know they demand."

Ellen Key, the Swedish feminist, perhaps the most famous of all the pioneers of the "woman movement," thus testifies in her latest work: "The racially wasteful, socially pernicious, and soul-withering consequences of the working of mothers outside the home must cease." Mme. Key like-

wise observes in her last book, the "Renaissance of Motherhood"—in which she practically repudiates some of her former teachings—that "the modern woman's view of motherhood is not calculated to nourish optimism"; and after roundly denouncing the "state-motherhood" plan—the logical mate of the "economic-independence" idea—this ablest and noblest of feminist leaders declares: "If the destruction of the homes were the price the race must pay for woman's attainment of full human dignity and citizenship, then the price would be too high. If the female parasite cannot be gotten rid of in any other way than by driving all women out of the homes to outside departments of labor, let us rather then allow the parasites to flourish, since of two social evils, this would be the lesser."

Nor is Mme. Key the only thoughtful and competent witness in the case. The reports of factory-inspection boards, and trade commissions, all persons whose business it has been to investigate conditions in the various industries where women are employed in competition with men, are a unit in voicing its deleterious consequences.

Such being the net result of woman's larger participation in external affairs—according to the best expert opinion, suffragists in resting their case on this "larger participation," reach the acme of dialectical confusion in attempting to justify one wrong with another; and while this was to have been expected from the suffragette intellect, it is

a bit disappointing to find a member of our highest tribunal lending the prestige of his name and office to this form of sophistry. Again, when Justice Brewer affirms that "the moral influence of woman has always been exerted against violence and bloodshed," we are forced to conclude that the severe legal studies of his mature years have completely obliterated from his judicial recollection the lesson of his school histories; but when he avows his passionate faith that "female suffrage will introduce a refining and uplifting power into our political life," he gives us the right cue to his peculiar trend of thought.

In a word, this finer type of male suffragist invariably discloses, under analysis, something essentially effeminate in his mental and moral make-up. The "long hair" has disappeared from the tonsure, but it is still visible in the mental processes and principles of the modern successors to the men whom Balzac satirized.

The second group of male suffragists meriting our consideration are the "professional reformers," sociologic, economic, and political. This type is sometimes a clergyman, a magazine "muck-raker," or just a plain politician. He is usually one-ideaed—mental obsession being his easiest pit-fall. He frequently means well, and is sincerely devoted to his reform idea—for a time at least; but the history of pretty nearly all these enthusiasts, shows them gradually falling a prey to smugness and the peculiar mania which believes every-

thing wrong that hasn't received their reforming touch. Add to this the very generally manifested eagerness for gain, the thrifty notion of "making the reform pay," which marks this class of philanthropists, and it is easily seen why the world has come to look askance at high-salaried reformers, and to feel more tolerance for the foibles of everyday sort of folk who make no pretension to superiority.

In a word, the twin qualities of egotism and avarice which develop so rapidly in professional reformers, soon make it patent to the most casual observer that they themselves are quite as much—if not more—in need of reform than the abuses they assail. Thanks to the teachings of a comparatively recent science, that of psychology, we are learning that to declaim against illiberality in others does not necessarily argue a liberal spirit in the declaimer, but the contrary oftentimes; and that the Socialist orator who denounces the greed of capitalism gives no proof in that of his own freedom from the dollar lust. Indeed, it is through the selfishness and cupidity of its professed leaders and saviors, that the cause of labor has oftener been betrayed.

"Tell me what you like, and I'll tell you what you *are*," says Ruskin. The man who thinks money is the summum bonum, who does not know that "life is more than meat, and the body than raiment"; who fails to realize that there are finer things in life than money can buy, is in the same

class with every other man who holds this narrow view—no matter whether he has money or hasn't it. The possession or non-possession of the money is an incident; it is *the soul-attitude toward the money* that draws the real class lines.

The psychologic truth missed by demagogic agitators—and which the world at large has been slow to grasp—is that the great corrupting power of money is not due so much to the intrinsic worth of money, which is always limited to certain things; nor to the conscious tyranny of the "money kings," who are frequently quite rational and benevolently disposed gentlemen; but such corrupting power as money exerts today is chiefly due to the *slavish, envious attitude toward that money of the people who haven't got it!* In a word, slavery of every form is more the quality of the *enslaved* than the enslaver, and they who would abolish slavery from the earth must direct their efforts to reforming the slaves rather than the masters, since all real emancipation must proceed from *the inside* of the individual.

If along with his "reforming" itch, this class of male suffragist combines political ambitions, the result is the worst type among the reformers, and the worst type of politician, because the most misleading. Former Senator Albert J. Beveridge, who strove so valiantly while in Congress to build himself a monument with the woes of mill children, is quoted as saying: "A government *of* men and *by* men must of necessity be a government *for* men.

Men are largely interested in the materialistic affairs of life; women are chiefly concerned with life itself. There is but one power in the world which can minimize the evils now resulting from child labor, sweatshops, prostitution, and kindred abuses due to economic causes which men are unwilling to disturb, and that is an electorate composed in part of women."

Had this pronouncement been expressly devised for the purpose, it could not more completely convey the main fallacies, hypocrisies and illogicalities of the Suffrage propaganda. Its first sentence frames the most drastic and sweeping indictment of the entire human race that I have ever encountered—even in Suffrage oratory; and badly as the case stands for men—in the Beveridge estimate—it is infinitely more damaging to women. One can but wonder what sort of mothers, sisters, wives, and daughters these men must have had, that they could leave them out of their governmental calculations so entirely! Since a man's ideals of womankind, and his attitude toward all women, are usually shaped for him by the women of his own household, women who have failed so signally in informing the social consciences of voters, lawmakers, and rulers as to permit of their running the government on such purely selfish lines, certainly should be prevented from inflicting any further injury upon government through the ballot-box!

One feels that it would be monstrous to allow

these women of the Beveridge vision a chance to work as much havoc in the State as they have in the home. It is very interesting to hear from such an authoritative source that men are all for "the loaves and fishes," while the women who bore them, and created the atmosphere in which these sodden, "materialistic" natures budded and flowered, "are chiefly concerned with the spiritual side of life"; but the Beveridge sociology is rather puzzling. It is in flat contradiction of a line from a very old Book: "Men do not gather grapes of thorns, nor figs of thistles," nor vice versa; and it is incomprehensible that these noble, altruistic, and spiritually minded women should be incapable of imparting any of their spiritual flavor to their own sons and husbands!

Again, in pronouncing woman-suffrage the only hope for mitigating child labor, sweatshops, prostitution, and kindred evils, "which men are unwilling to disturb," the Indiana statesman exhibits the "long hair" in his reasoning faculty. For if it be true, as he says, that the majority of men are unwilling to disturb these abuses, and are yet willing to grant women the ballot—which is manifestly what Senator Beveridge expects—then it must be because they know that the woman-ballot will not disturb them either. Nor will it, nor has it, where it obtains.

Perhaps Senator Beveridge has never seen women trampling each other in the dust round a "bargain counter" piled with cheap waists or

gowns. If he had ever witnessed this edifying spectacle, the idea should have penetrated even the ensnarling meshes in the male suffragist's gray matter, that manufacturers and dealers are not the only beneficiaries of sweatshop labor; that without the large woman patronage which makes it so profitable, it must soon die a natural death. The best laws for the regulation of child labor are found in the manhood-suffrage States, and their enactment has been obtained chiefly through the efforts of the National Child Labor Committee. The only appreciable effect of woman-suffrage upon sex-prostitution to date, has been to give additional power to the political machine which controls the police department of large cities in the Suffrage States—upon the testimony of Miss Helen Sumner, a suffragist investigator.

If there were anything at all in the protective theory of the ballot for the weak and unfortunate, we should be tempted to waive our Anti principles in behalf of this most wretched and defenceless class of women; seeing that our Government tolerates prostitution and could not consistently refuse its protection to them upon the ground of moral repulsion. But as experience has so often shown, these unfortunates only serve to illustrate the principle that the ballot can't protect anybody who can't protect the ballot; they merely help to swell the ranks of subservient voters, and because of their nefarious trade, introduce a new element of political corruption into municipal government.

Thus under the searchlight of reason and proven fact, Senator Beveridge's Suffrage "reforms," one by one, "fall away from him like water from the shore," leaving him "a dedicated beggar" to irrelevant issues and unfulfilled ambitions, to tread the solitary ways of political "lame ducks."

He was a much more consistent advocate of woman-suffrage as the eloquent defender of Reed Smoot—which is also part of his senatorial record—than as the champion of child-labor reform; for while woman-suffrage has never accomplished anything for child labor, it has been of great practical benefit to the system of which Senator Smoot is an integral factor. Indeed, the Mormon is the only beneficiary of woman-suffrage in the United States up to the present time, if we except the few women officeholders in the Suffrage States—scarcely more than have been appointed to lucrative positions under exclusive manhood suffrage.

Dr. Harvey Wiley, of pure-food fame, is quoted on a Suffrage leaflet as saying: "If woman-suffrage were not desirable for any other reason, it would be worth while merely because it would ensure better pure-food legislation." This, of course, carries the flattering notion that women are more interested in having the race fed on pure food than men, and puts Dr. Wiley at once in the category of "woman-pedestal" worshipers; but this learned food expert cannot be ignorant of the fact that we have a competent food law at pres-

ent, framed and enacted by mere men, which requires manufacturers and dealers to exercise every care in its preparation and handling, and it isn't quite clear what more could be accomplished in this direction by the woman-ballot.

Yet though nothing remains for the woman-ballot in the pure-food crusade, much could be done by women themselves in reforming their own culinary methods—if we may accept the statement of a high authority, head of the Domestic Science Department in the Massachusetts Institute of Technology, who told the Federation of Women's Clubs at Boston in the winter of 1912 that "seventy-five per cent of all food adulteration occurs in women's kitchens." Studying the nutritive values of foods, and exercising sharp surveillance in household sanitation, are much more prosaic than voting health into the body on the wings of the lady-ballot, of course, and cannot be expected to make a very strong appeal to the Suffrage spell-binder, male or female; yet to just a plain ordinary understanding, these things are much more likely to hasten a pure-food millennium than statutory law—especially when the law lacks this intelligent co-operation. Incidentally, also in this same unromantic view, it seems much more essential to the health of the family that a woman has the privilege of selecting her own butcher, grocer, and dairyman, than that she should take part in the hit-or-miss performance of selecting a mayor, a congressman, or a president.

One feels that one could be more sympathetic toward the equal-suffrage proposition, if it were not for the "reasons" advanced in support of it. The suffragist who says she wants the ballot "because she wants it," and is going to nag until she gets it, discloses an impregnable position, the strength of which is recognized even by her foes. Anti-suffragists of national prominence have publicly conceded that when all, or a majority of, women want the ballot, it will be granted them, regardless of its wisdom or unwisdom. It is when she begins to tell "why" she wants it, that the suffragette exposes all her weak places to the enemy; and her male champions in seeking to cover up her weaknesses, only exhibit their own.

Another "pedestal" advocate, Minister Brand Whitlock, is accredited with the fine sentiment: "Woman's place is the home; and women's votes will make laws that will secure women their homes, will protect the home, will make men work and allow women their place at home." Our eminent diplomat here appears to sanction the idea that the security of the home rests on statutes rather than principles; is more a matter of voting and politics than of early education—shaping the desires, beliefs, and aspirations of children—which is, and has been for centuries, in woman's hands.

What are all these outside evils from which the home needs the protection of the woman-ballot, in Mr. Whitlock's opinion? Are they not *women's homes turned inside out*? Are they not the joint

production of men and women who are thus advertising their mothers' failures in the foundational work? Unless we reject all the educational and sociological theories about the crucial importance of early training; and the determinative value of that period of individual development which is entrusted almost exclusively to women; there is no escape from the conclusion that upon their shoulders, far more than upon men's, rests the responsibility for social and governmental abuses. If therefore the moral influence emanating from women's homes is not sufficient to prevent these evils from springing up and flourishing, how can any rational man suppose that enough *voters*—male or female—could emerge from these same homes to *vote* the abuses out of existence? A very "little leaven" of righteousness has great persuasive and permeating force, according to a High Authority; but what can be effected by means of the ballot is always limited by the *number* of ballots that can be *counted* upon a given side of an issue; and since votes are neither weighed nor labeled, simply counted, and the "bad" ones count as much as the "good" ones, it is patent that the righteous—who always move in small, select groups—must inevitably be worsted at a game where success depends entirely upon one's ability to out-count "the other fellow."

Thus Charles Edward Russell, a Socialist exhorter of parts, feeling sorely the political handicap of being better than his neighbors, is moved to

exclaim: "If we could manifest a little animation about the antique injustice that we still do to woman, perhaps we should in time get tired of being ruled and robbed by pirates, thieves, bosses, boodlers, millionaires, swindlers, poisoners, pickpockets, railroad Senators, and other criminals. But so long as we keep out of the suffrage the element that would purify it, I don't know but we get about what we deserve!"

This temperate pronouncement, it will be seen, strikes the same sociological snag encountered by all exponents of the idea of woman-suffrage as a political disinfectant and vacuum-cleaner. How in the name of common sense, will Mr. Russell please explain, can the suffrage be purified by an element which has been unable to keep the home atmosphere pure enough to prevent its being the breeding-place and training-school of "pirates, boodlers, swindlers, pickpockets, and railroad Senators," whom he finds so preponderatingly numerous as to be in control of the government?

The Suffrage propagandists who cite man's failure in State government as a reason for admitting women to the political game, utterly ignoring the logical connection—biological, psychological, and sociological—between man's failure in the State and woman's failure in the home, are much like the wolf in Æsop's fable, who charged the lamb downstream with muddying the water.

The man-indicting note, once so clear and insistent in the Suffrage output, has grown fainter

cied—however, inclines them to play safe on every issue which promises a ground-swell.

Hence we find these gentlemen of the opportunist faith responsive to the Suffrage clamor as to every other that threatens the security of their own positions, and ready to defend their attitude with any convenient argument at hand. A favorite with them is the specious and disingenuous plea; "It seems a darned shame, you know, to allow every negro, hobo, and ignorant immigrant to vote, and yet deny the privilege to these fine American women who are asking it."

A most significant fact about this plea—which few who urge it would willingly admit, perhaps—is that its frequent utterance seems to argue a growing conviction in the minds of many persons that the American system of unlimited male suffrage is a failure; and that any movement looking to a reform in the electorate should be in the direction of curtailment rather than enlargement. A further significance in this plea—which seems to me very uncomplimentary to the ladies—is that it is always the lowest type, and never by any chance the finest type, of male elector; who is held up as a "reason" why women should vote!

To the Anti challenge, "If you feel it has been a mistake to give the ballot to the negro, the tramp, and the illiterate foreign immigrant, why not direct your efforts to correcting that mistake?" the politicians reply with a cynical grin and the usual philosophy about the problem of "unscram-

bling rotten eggs"; but no adequate answer has ever yet been returned from any quarter to the Anti ultimatum: "Then how do you expect to improve conditions by scrambling more rotten eggs? And what could the votes of your handful of 'fine - American - women - asking-for-the-ballot,' do, under the avalanche polled by the female counterparts of the male undesirables you have cited?"

A very interesting fact illustrative of this was brought out in the recent Suffrage defeat in New York in regard to the foreign immigrant vote—the political *bête noir* to the Northern mind that the negro vote is to the white Southern mind. It was elicited by the "boiling" indignation of Mrs. Blatch, a Suffrage leader, who, after the election, gave public vent to her outraged dignity and sense of humiliation caused by "seeing those ignorant foreigners voting on the proposition to extend the franchise to native American women!" Whereupon Miss Lillian Wald, another Suffrage luminary, promptly taxed Mrs. Blatch with ingratitude to the immigrant voter; affirming that an analysis of the city's vote showed "the cause" receiving its chief support from this source; that "no other part of the city did so well by Suffrage as the East Side"—the stronghold of New York's newly arrived immigrant population; and that the districts giving the greatest adverse majorities were those peopled by native Americans of Anglo-Saxon descent!

Thus it appears that "the ignorant foreigner"

has a keener perception of the practical working of woman-suffrage than some of the fine American intelligence which is demanding it.

And after all is said, it is upon its practical, net results, rather than upon the theory of woman-suffrage, that its opponents must rest their case. Being both futile and superfluous in practical operation, the woman-ballot has absolutely no reason for existing; and because of its inherent weakness, it becomes the ready tool of every vicious thing that is stronger than itself. Witness the case of the Mormon-woman vote and that of professional prostitutes. Nor are these the only subservient female elements to be turned to political account by the minions of bossism. "Are you for woman-suffrage?" some one asked an Irish policeman on guard at a Cooper's Union meeting. "Shure," responded the disciple of Tammany. "I ain't got but one vote now, but I've a wife and four daughters; if this thing goes through, I'll have six, and I can get anything I want in my district." Still another example of feminine subserviency in politics is reported from Idaho, where refined Christian ladies voted for the saloon in a "wet or dry" election, not because they favored the saloon—on the contrary; but "because"—they are quoted as saying—"my husband said Prohibition doesn't prohibit, anyway; it only hurts business, and that he was having a pretty steep pull to make a living for me and the children," etc., etc.

Which only serves to show that what women will profess sympathy with, and what they will back up with independent action, are not necessarily identical; but the Idaho Senator who related it to me expressed great surprise at the showing, adding that it completely knocked out his faith in woman-suffrage as "a power for good." "Prior to this," he said, "I had believed that the one thing women would stand together on, was in opposition to the whisky traffic; but I found them dividing up on this with their husbands, as on every other issue."

Further illumination on the subject of the widely proclaimed enmity between woman-suffrage and the liquor traffic is furnished by the Prohibition record of the Suffrage States. Prior to the year 1914 not a single one of these had enacted State-wide Prohibition, although in two of them women had been voting for more than forty years. Colorado, where women began voting in 1893, rejected Prohibition in 1912; and California celebrated the enfranchisement of her women in 1911 by returning an overwhelming majority for the saloon in 1914. The fact that three Suffrage States followed the Prohibition banner that year for the first time can hardly be taken as conclusive for woman-suffrage as the special ally of temperance, when it is recalled that at least ten manhood-suffrage States had preceded them in the Prohibition column. Another interesting item, gleaned from the annual report of the Internal

Revenue Commissioner (pp. 202-203) for the fiscal year ending June 30, 1913, is that the six Suffrage States, California, Colorado, Idaho, Utah, Wyoming, and Washington, contain twice as many licensed liquor dealers per capita as the remaining forty-two States plus the District of Columbia. The Suffrage attempt to explain this with the mining population of those six States, failed when it was pointed out that Alabama and West Virginia, both with larger mining populations than the Suffrage States referred to, had yet by the votes of men only put a Prohibition law on their statute-books. A number of Western towns have been reported changing from "dry" to "wet" under woman-suffrage—even where women outnumbered the men in the population; and in the Michigan Suffrage referendum of 1913, when the suffragists openly charged their defeat, by 96,144 majority, to the hostility of the liquor interests, the returns showed twelve out of seventeen counties favoring the amendment to be "wet" counties, while twenty-eight of the thirty-three "dry" ones voted against it.

Wholly undaunted by this array of contradictory evidence, suffragists continue to parade their cause as the twin sister of temperance, and unblushingly accuse all their opponents of being in league with the Demon Rum! This whisky argument is much affected by a certain sensational type of clergyman, who of all the varieties of male suffragists, is the most recklessly defiant of fact

and reason. "Why is it that all the brewers and saloonkeepers in the country are banded together to defeat woman-suffrage?" one of these reverend gentlemen demanded of a small, mild-appearing Anti speaker in the recent campaign. "Why, if that is true," said the Anti, "it must be because they believe woman-suffrage will put them out of business."

"Precisely so," returned her clerical questioner, with a sarcastic grin. "But *you* think that also, don't you?" persisted the anti-suffragist, a harmless-looking little woman. "To be sure I do," heartily responded the gentleman of the cloth. "Then that seems to put you and the liquor dealers in the same intellectual class," meekly suggested the Anti lady, who softly continued: "It is a very ignorant notion, as the records prove, you see; and I had always supposed the liquor dealers held it because of their proverbial ignorance of most things; but now that I find their view shared by some of the learned professions, I think I may have misjudged the whisky men. Further information establishes the fact that the most intelligent liquor dealers entertain no such morbid fear of the woman-ballot. In two conspicuous instances in America, the husband of one prominent Suffrage leader, and the brother of two others, were known to be a large brewer and wholesale whisky distiller respectively, who actively supported 'the cause' both with funds and their presence on parade day."

Indeed, the task of showing woman-suffrage to be the yoke-mate of righteousness has proven so very difficult, that the more astute suffragists have abandoned it altogether, with the modest disclaimer that they "did not expect the woman-vote to bring the millennium," and now throw themselves squarely on demanding it as "a divine, inalienable right." This is by far their best policy, and would undoubtedly win the case for them if they could get enough people to subscribe to this theory of the ballot; but unhappily for the suffragists there is not perfect unanimity as to this among their own ranks—some of their most eminent supporters dissenting. Even John Stuart Mill said: "I forego any advantage derived to my argument from the idea of abstract right as a thing independent of *utility*, which I regard as the ultimate appeal in all ethical questions; but it must be utility in the largest sense, grounded on the permanent interests of man as a progressive being."

A number of Mill's admirers in England have always insisted that if he had lived to see all the limitations of which he complained in his "Subjection of Women" removed—as they were—by the votes of men only, he would have found himself without an argument for woman-suffrage.

Mr. George Creel, one-time Police Commissioner for Denver, and the devoted friend of Suffrage, yet refuses his assent to the "abstract right" theory of the ballot; he warns his female col-

leagues that men will regard it as a practical question, and will require woman-suffrage to "prove its faith by its works." And this Mr. Creel essays to do for it in an article entitled "What Women Have Done With the Vote," in the *Century Magazine* for March, 1914. But here Mr. Creel gives away the entire case at the outset by stating that it is impossible to point to any statutory enactment as "admittedly due to the woman vote," first, because "the men outnumber the women in nine of the Suffrage States," and second, because "there is no solidarity in the woman vote."

Reference to "women's laws," therefore, means, he tells us, "laws originated by women, introduced by women legislators, or else endorsed and lobbied for by women's organizations." He says: "The procedure in all the equal-suffrage States is very similar. A State federation of women's clubs at their annual convention will discuss what it wishes in the way of legislation, and what it does not wish. A legislative committee is then chosen—with an elastic membership of ten to seventy-five—to attend every session of the legislature, and press its claims upon the members."

But Mr. Creel apparently does not know that this is precisely the way in which women of the manhood-suffrage States have been influencing legislation for half a century, with this two-fold advantage over the woman lobbyists of the Suffrage States: Without the political affiliations insepara-

ble from the exercise of suffrage, the Eastern women have the tremendous moral force that can emanate only from a *non-partisan body*; and they do not call into the field against them the millions of irresponsible, subservient women voters who can always be swung by the forces of corruption. When Mr. Creel says there is no such thing as a solid woman vote, he strangely overlooks the Mormon-woman vote, and the woman-prostitute vote, whose *solidarity* in each case is above reproach!

Of course Mr. Creel does not neglect to make the usual Suffrage claim that the personal influence of his suffragette lobbyists with legislatures is greater because they can frighten them with the woman vote; but since he himself testifies that this is lost in the legislative shuffle, and has no appreciable effect on the net result, the practical force of his argument is lost with it. It is merely one of those unsupported assumptions of which the body of Suffrage propaganda is mainly constructed.

Mark Twain's "Autobiography" contains a chapter on historic "Claimants": Satan, Claimant; the Golden Calf, Claimant; the Veiled Prophet of Khorassan, Claimant; Louis XVII, Claimant—and the rest of them, a goodly procession. He describes them as "eminent Claimants, successful Claimants, defeated Claimants, royal Claimants, pleb Claimants, showy Claimants, shabby Claimants, revered Claimants, de-

spised Claimants, which twinkle starlike here and there and yonder through the mists of history and legend and tradition—and oh, all the darling tribe are clothed in mystery and romance; and we read about them with deep interest, and discuss them with loving sympathy or with rancorous resentment, according to which side we hitch ourselves to."

To the list of "eminent claimants" the historian of the future will have to add "Woman-Suffragist, Claimant," and to her will apply with peculiar pertinence Mark Twain's words: "There was never a Claimant that couldn't get a hearing, nor one that couldn't accumulate a rapturous following, no matter how flimsy his or her claim might be. It doesn't matter who they are, nor what they claim, nor whether they come with documents or without, claimants can always count upon a following, with many fine and educated minds among their adherents. . . . It has always been so with the human race. Down out of the long-vanished past, across the abyss of the ages, if you listen you can still hear the believing multitudes shouting for Perkin Warbeck and Lambert Simnel."

This is the historic answer to the Suffrage contention that the espousal of their cause by certain distinguished gentlemen affords any proof of its justice or expediency. All biographers of the supposedly "great ones" of earth—save the blind hero-worshippers who do not count—know that it

takes both light and shade to make a true picture, and if they be at all conscientious, they faithfully record the temperamental weaknesses which so often go with intellectual vigor and artistic gifts.

We haven't far to look for the temperamental weaknesses of the male suffragists, however exalted, since the basis of woman-suffrage is not rational, but emotional; and nothing better illustrates its inherent weakness as a "cause" than these attempts to borrow prestige from the high character of some of its friends and the unpopularity of some of its foes. No cause which derives its chief strength from these purely adventitious props can long survive, nor does it deserve to. "Fortunate in his friends," "beloved for the enemies he hath made," are convenient catch-phrases, but they are distinct appeals to prejudice and the passions of the mob.

Unquestionably there are individual advocates and opponents of equal-suffrage who reflect no credit upon either side of the controversy; and whose sympathetic alignment either way should not be cited as having any bearing on the case, *unless the practical effect* of such alignment is conclusive. For example, the liquor-traffic argument of the suffragists falls to the ground because it cannot be demonstrated that the practical effect of woman-suffrage has been to banish or curtail its power; or that manhood suffrage has been more favorable to it.

On the other hand, the Mormon-Suffrage alli-

ance cited by the Antis is conclusive because it *can* be demonstrated that woman-suffrage in practical operation does materially assist Mormonism. It is obvious that a man with five or six wives—and perhaps twenty daughters—all voting solidly at his command, will have a great advantage at the ballot-box over the man with only one wife and a normal number of daughters—on whose obedience he cannot so surely count!

Somewhat analogous to the effort of suffragists to make political capital out of the enmity of some liquor dealers, has been the effort of some anti-suffragists to win favor in certain well-to-do circles by calling attention to the well-nigh universal support given to woman-suffrage by Socialists; and singularly enough Socialists evince even less discernment in their advocacy of the movement than liquor dealers show in their opposition to it.

G. K. Chesterton, the clearest brain in England when it comes to the enunciation of practical truths and the puncturing of flimsy theories, sets forth the anti-social character of woman-suffrage in a few graphic sentences: "There must sooner or later be a class-war. The only thing that could possibly stop a class-war would be a sex-war. A suffragette typewriter might side with Lady Cowdray because she is in favor of female suffrage. An old-fashioned docker might forgive Mr. Asquith because he is against female suffrage. But the quarrel between rich and poor may be settled. The quarrel between man and woman can never be

settled, because it is a lovers' quarrel. What, therefore, confronts us is the spectacle of the mob marching on the Bastille, which is stopped at the crossroads by an everlasting procession following an uncomprehended idol. The sex-war is at once so much more real and so much more unreal, so much more practical and so much more impossible, that the parade of it must prevent the mending of troubles more temporary, but much more intolerable. It really means that we must defer forming any judgment upon Dives and Lazarus until we have heard the judgment upon Adam and Eve—and that will surely be the last judgment!"

Thus Socialists in aiding and abetting woman-suffrage are really blocking their own movement, according to Chesterton, whose reasoning on the point is not easily gainsaid. "But in a sense more strictly instant and practical," he continues, "suffragism is anti-democratic just now. The point is one of the very few political points that seem to me almost mathematically demonstrable. It is the whole case for industrial democracy, that it is not the fault of the slaves but the fault of the masters. And when the suffragettes say, 'Give poor women a vote and they will alter all these things,' a child could answer, 'Then why cannot poor men alter them?' Or suppose it were said in a child's story, 'I have burned and broken the houses of harmless men; I have nearly killed my neighbors, I have nearly killed myself; but all this was to obtain a sword, which is a wand that

changes the world.' A child could point to another picture in the book showing an emaciated army, without food, without water, without housing or without hope, but each still girt with his idle sword! At this moment all desire for a vote, all praises of a voter, all loyalty and heroism in pursuit of a vote, are so many excuses for the capitalist, who gives his slave a vote and nothing else. First and last the rich man can say with his terrible sneer: 'And how can I be oppressing your brother, oh, my sister, when I freely grant him that glorious thing for which you are ready to die?' "

Another point which Chesterton emphasizes is that voting is not democracy, but only a more or less adequate method of obtaining democracy, or its equivalent—security in our lives, liberties, and the pursuit of whatever pleases us. Now if women have these blessings secured to them upon the score of sex—because they are the mothers, sisters, wives, and daughters of men, they already have all that the ballot ever achieves for anybody, and have it on a firmer, cleaner basis than the exigencies and uncertainties of partizan politics ever provides. The notion that there is anything degrading to woman in resting her political security upon the claims of sex, is born of the failure to distinguish between the clean sex-appeal and the unclean. There are no stronger, purer instincts in men than the instinct of the son and of the lover. They supply the most powerful incentives to hu-

man conduct, and impel to the noblest deeds. Even patriotism is a by-product of these primal instincts, and men's nerves are keyed to the daring of the battle-field because there are women and children to defend.

Now the suffrage proposition—stripped of rhetorical figments and misleading platitudes—aims to substitute for the most potent springs in manly conduct, the threat or the bribe of the woman-ballot; in a word, to take the clean sex-appeal out of politics and put the unclean in. This is what it means, if it means anything, and there is a current opinion that there are enough unclean things in politics at present.

Suffragists in appealing to the sordid selfishness of men, instead of to their highest and holiest instincts, show themselves as bad psychologists as they are bad logicians. It is a primary teaching of psychology, that we usually get from human nature whatever we appeal to, and according to this, the Suffrage program provides a lower standard for the sex relation, which must eventually produce a lower order both of men and women; and this is too big a price to pay for woman-suffrage even if it could accomplish anything—which in the very nature of the case it cannot.

A point requiring constant emphasis—because persistently ignored or denied—is, that any real or lasting benefit which woman *fails* to secure from man upon the ground of her womanhood, she will never obtain upon any *other* ground. In resting

her claims squarely upon her motherhood—or her potentiality for motherhood, woman has shot her strongest bolt; and if this fail her, it is not the fault of her implement, but her own fault in not directing it properly. The argument that she can obtain a larger voice in government than men now permit to her, *through an instrument which it is optional with men to grant or withhold*, carries an inherent contradiction that throws the whole case for woman-suffrage into a logical absurdity. It is nonsense on the face of it.

Summing up the case for the Antis, we recognize as the first valid objection to woman-suffrage its futility; its utter inability to secure any public or private good. Second, its superfluity; a wasteful duplication of a governmental function already being performed by men, and requiring nothing of woman except to furnish better men for it by improving the quality of the home atmosphere. A third objection to the double ballot, since the only logical basis for it is sex distrust and hostility, is the substitution of the competitive or duplicative sex relation for the complementary and help-meet status that should obtain between man and woman. It aims a blow at the *interdependence* resulting from an equitable distribution of duties and responsibilities; which interdependence—arising from a division of labor, the greatest of modern philosophers, Herbert Spencer, declares to be the only cohesive principle in any kind of an organization. And if this be true of other or-

ganizations, it applies with special force to the family, whose political, economic, and social unity is maintained by the mutual dependence and helpfulness of its parental heads.

A fourth objection to suffragism is that it embodies a narrow, personal view of government; seizing on the accidental and deplorable, it seeks to fit government to these unhappy occurrences, instead of building on the universal and the eternal, in the best interests of all. For, after all, the only ethical right in government of anybody, is the right of everybody—man, woman, and child, of every race, creed, or degree, living under it—to the *best governmental conditions* that it is humanly possible to give them. Now if this maximum of good government is better subserved by apportioning its functions between the sexes, than by having them duplicate or nullify each other, then it cannot possibly be any individual's "right" to conflict with this arrangement; and the suffragette claimant who would subvert it, is merely urging the selfish, individualistic whim of peeved vanity against the best governmental interests of all.

If, however, as may happen, a majority of the people shall conclude that men are hopeless failures in external government, and that women would succeed better with it, then it becomes the manifest duty of the majority to put women in charge of the ship of state, and set men to work at something else. They might be given a trial

at beautifying the home and bringing up the children, at which they should be cheered with the same sort of comforting assurance that the suffragettes give themselves in regard to the voting—namely, that they “could hardly make a worse mess” of these womanly tasks than has woman herself!

One may conceive an honest difference of opinion as to which sex would succeed better with the state, and which with the home government—seeing that both have failed so lamentably, according to Suffrage witnesses; but it is inconceivable, in this day of diversified and specialized labor as a *sine que non* for efficiency in every field, that any one should try to defend the clumsy, wasteful, and archaic system involved in the Suffrage proposal to duplicate the activities, diffuse the energies, and confound the efforts of man and woman in two distinct and separate spheres of government.

Again, it is a novel and extraordinary bit of reasoning—the force of which had never heretofore been invoked—that woman’s failure in her own particular realm—a failure trumpeted by the countless unruly subjects issuing from her Home Rule—qualifies her to succeed in another sort of government wholly different and untried! To the modest pronouncement in the Suffrage platform that woman is equal to the two-fold task of running both her own and man’s government, we offer the meek rejoinder, that we’d like her *first*

to demonstrate to the world that she is capable of running her own!

And this constitutes the final and crowning objection to woman suffrage; it confuses and obscures the issue, by permitting woman to think her ineffectiveness due to lack of political power, or to lack of participation in man's activities; whereas the truth of all others that she needs to grasp, is, that her lack of power—where such lack exists—is due primarily and fundamentally to her failure to master the requirements of her woman's job of mothering and training the race.

Thus it will be noted, when all the opposition arguments are in, that most of them have been aimed at what was lurking under, or skulking behind, woman-suffrage; and at the various false pretences and assumptions built around it, rather than at the principle of equal-suffrage, which after all is said and done, can only be consistently combatted *per se*, upon the score of futility and superfluity.

And then after we have expended all our heaviest artillery against the Suffrage ramparts, we learn—when it is too late—that we have been battling with wind-mills; that woman-suffrage is not a “cause,” but an *effect*; an eruptive, misleading symptom of a deep-seated malady whose source is *not* political disaffection, and whose cure is *not* the ballot. In other words, our Suffragist sisters, though not to be ranked with the “idiots” listed in the statute of exclusion from the ballot-

ing, very much resemble the legendary "Banbury Idiot" of song and story, whose distinguishing badge of idiocy was that he "scratched where it didn't itch."

And for this revealing line on the Suffrage movement, we are indebted to the Feminists.

CHAPTER V.

OUR DEBT TO THE FEMINISTS.

"Woman cannot escape her primal emotions; but when she fails to control them, she fails to attain her objects."

—*Ibsen.*

Viewing only the foolish, or dangerous and baneful aspects of Feminism, many intelligent persons quite overlook the valuable service rendered by Feminist writers in revealing—consciously or unconsciously—the real nature of the "womanly unrest" which in one form or another is projecting itself on the world's ken and demanding to be heard.

While the remedies they propose are to be taken with several grains of caution, and some of them dismissed without warning, it is nevertheless among Feminists, rather than among Suffragists and woman's-rights plaintiffs, that we must look for the starting point of the inquiry which may find the true answer to the whole Woman Question.

Ellen Key—probably the best known among writers of her cult, calls attention to the fact that "in America, England, and Scandinavia, the woman movement has asserted only woman's rights as a citizen, and overlooked her erotic, religious, and social emancipation."

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And the Swedish feminist makes it very plain, that in her view these American, English, and Scandinavian agitators have "overlooked" the most vital part of the problem, the only thing in fact which causes the "woman movement" to move! Broader education, greater facilities for work, even the priceless vote—for which some are ready to shed their life-blood, are all well enough, according to Mme. Key; but quite incidental and secondary to the supreme issue of readjusting the sex relation to woman's needs. Sighting with clear vision the fundamental fact, that woman's heaviest bonds are those of sex, this able feminist teacher and leader quite frankly sets forth the idea that woman's only hope of *real* emancipation centres in ways and means for breaking, or at least weakening, her emotional chains.

In this, Ellen Key is in practical accord with most feminist authorities, and the feminist teaching on this head is undoubtedly correct and sound, being supported both by scientific opinion and common observation. "The true nucleus of the woman movement is to be found in woman's emancipation from the dominion of pure sensuality," says Iwan Bloch, who names in support of this opinion a number of eminent biologists.

The essential point of difference between scientific and feminist opinion in this matter, is, that the feminists—with one notable exception—hold that woman's sexual domination is imposed upon her from without; while the scientists recognize that it

proceeds from within her—is the result of her own unrestrained impulses. “Man has sex, but woman is sex,” declares one of the biologists, and the majority agree that the sexual life concerns her more nearly, more deeply, and more lastingly than man.

“The passivity of the female in love,” says Marro in his work, *La Puberta*, “is the passivity of the magnet, which in its apparent immobility is drawing the iron towards it. An intense energy lies behind such passivity, an absorbed pre-occupation in the end to be attained.” And Havelock Ellis quotes Marro approvingly in his *Psychology of Sex*. (Vol. III, p. 181.) George Bernard Shaw has also embodied this idea in the character of Ann, the relentless pursuer of the hero in “Man and Superman,” which under the guise of comedy presents a philosophy of life—a favorite Shavian device.

C. Gasquoine Hartley (Mrs. Gallichan), who of all the feminists appears to be least handicapped with illusions about her sex, and deals with the subject most frankly in her “Truth about Woman,” endorses the “Man and Superman” idea in the words: “We may not like it, and of course we refuse to own it, but there is something of Ann in every woman. You believe, perhaps, the fiction still brought forward by many who ought to know better, that in love woman is passive and waits for man to woo her. I think no woman in her heart believes this. She knows by instinct that Nature

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has unmistakably made her the predominant partner in all that relates to the perpetuation of the race; she knows this in spite of all fictions set up by men. . . . This pretence of male superiority in the sexual relation is so shallow, that it is strange how it can have imposed upon any one."

This writer affirms her faith in the theory that woman was primary and man secondary in racial development, and brings forward much historic and scientific evidence to establish the existence of the Matriarchy, or "mother right" government—which some have doubted—among all primitive peoples.

As a corollary to the belief in the female as the original race type, and the male as an afterthought in the evolutionary scheme, Mrs. Gallichan deduces the following: "I wish to state here quite definitely what I hold to be true; the condition of female superiority with which sexuality began, has in this connection persisted. In every case the relation between woman and man is the same—she is the pursuer, he the pursued and disposed of. Nothing can or should alter this. The male from the very beginning has been of use from Nature's point of view by assisting the female to carry on life. . . . The serious part in sex belongs to the one who gives life, while in comparison, the activity of the male can almost be regarded as trifling. . . . As it was in the beginning, so it continues to the end—it is woman who really leads, she who in sex absorbs and uses man. . . . To woman has been

granted the guardianship of the Life Force. *It is time that each woman asks herself how she is fulfilling this trust!*"

This open—if somewhat baldly stated avowal of the strength of woman's sex instincts and the urgency of her sex needs, is made—not only without shame or apology, but the author, unlike most of the feminists, bases on it her demand for woman's complete emancipation and self-realization. She deplores the lack of vision in some of the feminist leaders, saying, "The most advanced women champions, the martyrs of revolt, show no greater sense of the meanings and issues of the struggle in which they are engaged, than the complaisant supporters of the wornout customs they combat." She then strikes the keynote to a really constructive and forward woman movement, in the words: "Today we have arrived at a point where instead of ignoring sex we must affirm it, and claim emancipation on the ground of our sex alone. Our mothers taught acceptance, and asked for privileges; the pioneers of revolt raised the cry, 'acceptance is a sin and all privilege evil.' We, the blood in our veins beating more strongly, and understanding at last the true inwardness of our power, found our claim for complete emancipation upon *that special work in the world and for the state which our differentiation from men imposes upon us.* This differentiation is our potentiality for motherhood, and is the endowment of every woman, whether realized or not. *We claim as our*

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crown of glory what our mothers accepted as their burden of shame!"

Without concurring fully in all her views, and dismissing as irrelevant and unessential the speculations concerning sex priority in creation—to which she devotes much unwarranted space—we may still regard the author of "The Truth about Woman" as the ablest, frankest exponent of the Woman problem thus far risen; and in the above quoted paragraph, she has unquestionably given the clue to its final unraveling.

Lacking the poetic warmth, the scholarly breadth, and the literary talents of Ellen Key, C. Gasquoine Hartley has nevertheless a truer perspective, a cooler judgment, and a saner grasp of practicalities, in dealing with a concrete problem, than Sweden's gifted woman teacher; and while her contribution to the literature of the Woman question has been of smaller content, what she has had to say, reached the crux of the matter more surely, and shed more helpful illumination, than any other offered.

In the introduction to "The Truth About Woman," Mrs. Gallichan concedes what most feminists deny, namely, fundamental and ineradicable sex differences between men and women. She says: "For a long time I wandered in the wrong path. My desire was to find proofs that would enable me to ignore all those facts of woman's organic constitution which make her unlike man. I stumbled blindly into the fatal error of following masculine

ideals. I desired freedom for women to enable them to lead the same lives that men live, and to do the same work that men do. I did not understand that this was a wastage of the force of womanhood; that no freedom can be of service to woman unless it is a freedom to follow her own nature. I am very glad that the book that is now finished was not written in that period of my belief. I have waited, and I have lived."

It almost seems as if this admission at the outset, removes Mrs. Gallichan from the category of feminists; since the distinguishing mark of feminism—as we have received it from the majority of its exponents—is its insistence on the leveling of all sex barriers and the effacement of all sex lines, wherever existing. True, it is not the policy of all female emancipationists to openly admit this; and some consternation was created in Suffrage circles in America in the winter of 1913, by the widespread publicity given to an article from the pen of W. L. George, an English expounder of feminism, who by way of specializing in candor confesses that he is "letting the cat out of the bag"—so he says a noted woman colleague accused him of doing—in telling the public what feminists are really fighting for. (See "Feminist Intentions," *Atlantic Monthly* for December, 1913.)

Mr. George defends his betrayal of feminist confidence in this instance, by saying he does not believe the cat should be kept in the bag; that feminists should not wish to win by fraud; or to

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pretend that "they can change everything while leaving everything unchanged." Concerning the changes to be effected, Mr. George holds nothing back: In law, politics, education, industry, customs, morals, and manners, "there are to be no men and no women, only sexual majorities"—in the new feministic program, to which Mr. George gives the name of "biological revolution"; and which drew from our Professor Sedgwick of the Massachusetts Institute of Technology, the impatient, contemptuous retort: "It is about the best example of biological bosh that I have ever encountered in cold type!"

"Feminists have no use for knightliness or chivalry," according to W. L. George, who also gives as their "ultimate aim, the abolition of the institution of permanent marriage and the substitution of the free alliance." While he does not set up "sex-war" as a permanent feminist ideal, since he does not think the sweeping changes contemplated in the "biological revolution" can be "put over" without encountering strenuous opposition, sex-war must be accepted as part of the feminist plan in its transitional stage—until such time as men, "by the ennobling of their natures"—or the weakening of their wills—shall be ready to acquiesce in the new order!

The disquieting part of the W. L. George revelation for American suffragists, was the pronouncement that "suffragism is but the vanguard of feminism," and feminism as defined by Mr. George

—with its “sex-war,” “free-love,” and other unsavory tags—was a thing to shy from.

Suffragists of the staid, conservative type—without even the smell of militancy on their garments—were swift and emphatic in denial. They disclaimed all connection with feminism—either as heralds or trailers; and as for W. L. George—well who *was* W. L. George anyway? “An obscure Englishman speaking without authority,” was the way one Suffrage leader disposed of him and his pretensions. Of course it was a minor detail, to her mind, that this “obscure Englishman” had won enviable fame as a writer of books, one of which—“Woman and Tomorrow”—holds an honored place in Suffrage bibliography; while she—his scornful critic—owes *her* place in the spot-light to her ability to contribute campaign funds to the Suffrage cause, and her own intellectual out-put is confined to Suffrage speeches, somewhat more turgid and fanatical than the average.

But whatever may be W. L. George’s standing as an authorized spokesman for the feminists, whoever has dipped into feminist literature very extensively will testify that he has not greatly exaggerated their main tenets, tho’ he may express them in somewhat balder terms than the most.

In affirming the Weininger theory—that “there are no men and no women, only sexual majorities”—to be the basic creed of feminism, Mr. George is supported by the bulk of feminist opinion; and while suffragists may not subscribe to this doctrine

directly, they would be much more consistent if they did, since it is the only justification of their course. Perhaps they do not recognize that they are witnesses for this idea in their efforts to hide the "woman" behind the "human being!"

Fairly illustrative of this, was the introduction accorded two women speakers at a mass meeting in Carnegie Hall about a year ago by a prominent New York suffragist, who said: "I have the honor of presenting to you these two distinguished—I will not say *women*, but *persons*—these two distinguished *persons*!"

Unconscious endorsement of the "no-men-and-no-women" doctrine of the feminists, was likewise furnished by the American suffragists who, while indignantly repudiating the W. L. George article, were yet at great pains to refute Prof. Sedgwick's reply to it, by collecting dissenting opinions—from various college professors and country doctors—to prove him wrong in his assertion of radical and enduring sex differences. But if the matter is to be determined by a preponderance of expert opinion, then verily our Massachusetts professor is in a position to crush all the dissenters—feminists and suffragists alike—with the weight of biological authority.

"*The difference between the sexes is the original cause of the human sexual life, the primeval preliminary of all human civilization,*" says Iwan Bloch, ("Sexual Life of Our Time," p. 55), and a fact which will hardly be disputed by any one

is that only in the human species has sex any individual or social significance. To understand the social importance of human sexuality in its relation to sex differences, and how these in turn are bound up with increasing civilization, let us examine a few fundamental truths, brought to light and enunciated by the most famous and painstaking investigators into the science of life.

Waldeyer, the great German biologist, in his notable address on the somatic differences between the sexes before the Anthropological Congress in Kassel in 1895, drew attention to the fact that "the higher development of any particular species is notably characterized by the increasing differentiation of the sexes. The further we advance in the animal and vegetable world from the lower to the higher forms, the more markedly are the male and the female individuals distinguished from one another. *In the human species this sexual differentiation increases in extent.*"

Herbert Spencer—the man who first popularized the scientific theory of evolution—explained the physical sex differences by saying "there is a positive antagonism between the higher evolutionary tendency and reproduction," and that the reason the males, among higher species of animals, exhibit a stronger evolutionary tendency than the females is that their share in the work of reproduction has become less important. "The more extensive organic expenditure demanded of the female by the reproductive functions limits the

feminine development to a notably greater extent than the masculine," according to Spencer, who cites the further fact that in the human species this retardation of growth in the female is especially increased because of the extra drain upon woman's physical organism over that of other species, and that this accounts for the more pronounced sex differences between men and women than between the male and the female of other mammalia.

This so-called "Spencer's biological law" (regarding the antagonism between reproduction and the higher evolutionary tendency) has the endorsement of such authorities as Darwin, Huxley, Brooks, Lombroso, Milne Edwards, Havelock Ellis, Alfons Bilharz, and the celebrated Warzburg anatomist, Oskar Schultze, who, in a recently published work entitled "Woman from an Anthropological Point of View" (Warzburg, 1906), reviews the subject quite extensively and enumerates as supporters of this view, among others, Vierordt, Topinard, Merkel, Bischoff, Welcker, E. von Lange, and Marchand, all of whom based it upon their own observations.

The most important physical differentia between man and woman, as reported by all these investigators, are: shorter stature, smaller and weaker bones and muscles, broader hips, finer skin texture, less brain-weight, and fewer red corpuscles in the blood, for woman than for man; and these differences explain the fact, also pointed out by these same authorities, namely, the greater simplicity and

primitiveness of woman as compared with the more complicated and more variable nature of man—more variable because it oscillates within wider boundaries. They sum up the nature of these “secondary sexual characters” in the sentence, “Woman remains more akin to the child than man,” or, as the great Swiss philosopher, Paracelsus, phrased it, “Woman is nearer to the world than man.”

“It would be fundamentally erroneous,” says Bloch, “to deduce from these considerations any inferiority or comparative inutility of woman. Rather, indeed, the nature of her bodily structure in relation to the purpose it has to fulfill, is comparatively nearer perfection, and this admirable adaptation has undergone an increase in the course of the evolution of civilization. . . . Hence recent investigators, such as Havelock Ellis, have come to the conclusion that the ideal type toward which the bodily development of mankind is striving is represented by the feminine—that is, by a youthful type.”

In this connection Oskar Schultze remarks: “The question immediately arises whether we are justified in speaking of the ‘mental inferiority’ of woman because her brain weighs less than man’s. Now, in the first place, it is obvious that the greater body-weight of man demands a greater weight of brain; and there is nothing remarkable about the fact that the greater size exhibited by many organs of the male should be exhibited also by the brain. It seems very natural that the unquestionably

greater functional activity which has distinguished the masculine brain for many thousand years should be manifested by the notably greater size of that organ, just as a larger muscle generally performs more work than a small one.

"As a matter of fact, however, among the numerous investigators occupied with this question, many have assumed that differences in the psychical power of human brains *are* dependent upon differences in their size. But this is an *assumption* merely, and with Bischoff, who as long as forty years ago conducted an exhaustive investigation into the problem of the relations between brain-weight and intellectual capacity, we must say also today that 'the proof of any such connection has not yet been offered us.'"

Nevertheless, as Schultze observes, woman's inferiority to man has been tacitly assumed, because the standard of comparison has invariably been activity in the domain of creative thought—what H. G. Wells terms "poietic energy." There is no disputing the fact, which the history of the world confirms, that society from its beginning has received its distinctive impress, not from the women, but from the men who helped to compose it. In science, in art, literature, invention, and religion, it is man who has led, and woman, where she has entered these fields at all, has been for the most part a feeble imitator.

The upholders of masculine superiority cite the fact that, though primitive women were the pio-

neers in decorative art, yet the centuries brought forth no great woman artist, no woman Titian or Michael Angelo; even to portray motherhood Raphael, a man artist, was required. Music, too, had been her study, yet there had been no woman Mozart, no woman Beethoven. In the early Middle Ages, when reading was more cultivated by women than men—who looked on mental studies with contempt—we should expect to find some woman author of recognized ability, yet no such name has come down to us. And up to the present time, even in dress, furnishing, and cookery, inventions and designs have been chiefly the product of men—as, for example, Chippendale and Sheraton in furniture; Worth, Paquin, and Poiret in dress; Liebig and Rumford in food preparations. All the great inventors have been men, even the inventors of sewing machines and cooking stoves. Medicine was for some centuries in women's hands, but men invented surgical instruments; and although spinning and weaving were woman's work, men invented the machines which took this industry out of the home.

To the argument that women have not had fair opportunities, the incontrovertible rejoinder is made that "genius makes its own opportunities." "Was there ever a time," says Lionel Tayler, "when women were suppressed to this extent? And was there ever a time when genius was not? If a woman could be a Cleopatra, dogmatic, tyrannical, why was there not a feminine Marcus Aurelius?"

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In actual historic fact there never has been a century where woman has not had much liberty, where the opportunity could easily have been made, had women the capacity and desire; yet all the great lines of creative and inventive thought within historic times have been made by men, not by women. Here is a comparison far more certain and unchallengeable than that Germany is musical, and England scientific."

The most cursory survey of the world's life, ancient and modern, from the East and the West, in all lands and climes, under all conditions of civilization, confirms this; exhibits the mountain peaks of attainment in art, literature, invention, science, and philosophy—all held by men, not women. Even in religion, commonly regarded as woman's special province, 99 per cent of the religious systems of the world—according to Havelock Ellis—have been formulated by men, though women have been their most numerous and devoted adherents. There are no female counterparts for such names as Bach, Handel, Chopin, Verdi; Phidias, Da Vinci, Rubens, Turner, Millet; Homer, Shakespeare, Dante, Goethe, Milton, Burns; Aristotle, Roger Bacon, Harvey, Newton, Darwin, Spencer; Socrates and Plato, Descartes and Francis Bacon, Locke, Berkeley, Kant, Edison; Confucius, Buddha, Mahomet, Swedenborg; and it is idle to contend that this is due to accident or custom.

The explanation lies in the bed-rock of sex differentiation. As Havelock Ellis expresses it, "So long

as women are distinguished from men by primary sexual characters—so long, that is to say, as they conceive and bear—so long will they remain unequal to men in the highest psychical processes." ("Man and Woman," p. 21.)

G. K. Chesterton, in "What's Wrong with the World?" says: "Two gigantic facts of Nature fixed it thus: first, that the woman who frequently fulfilled her creative functions literally, could not be specially prominent in experiment and adventure; and second, that the same natural operation surrounded her with young children who require to be taught, not so much *anything* as *everything*. Babies need not to be taught a trade or a profession, but to be introduced to a world."

Obviously enough, this process of general enlightenment which constitutes so large a part of the mother-business, precludes the concentration and specialization in one branch of study so essential to conspicuous attainment in any line. And this of itself sufficiently explains woman's lagging in artistic achievement—if she puts in the time on proper equipment for her task—without reference to her mental characteristics, which the scientists insist differ from man's as fundamentally as her physical traits.

Says Herbert Spencer: "That men and women are mentally alike, is as untrue as that they are alike bodily. Just as certainly as they have physical differences which are related to the respective parts they play in the maintenance of the race, so

certainly they have psychical differences, similarly related to their respective shares in the rearing and protection of offspring. To suppose that along with the unlikenesses between their parental activities there do not go unlikenesses of mental faculties, is to suppose that here alone in all Nature there is no adjustment of special powers to special functions."

"The unquestionably existing physical differences between the sexes correspond equally without question to existing psychical differences," says Iwan Bloch, who uses the word "psychical" in its relation to the whole spiritual being—mind, will, and feeling. He shows the error in Rosa Meyreder's "Critique of Femininity"—which in other respects he finds worthy of highest praise—in denying that sexual polarity extends to the spiritual nature of mankind; and he reaffirms "the incontestable fact that everything psychical, the entire emotional and voluntary life, receives from the particular sexual nature a peculiar characterization, *a distinctive coloring and a specific nuance*; and that these precisely constitute the heterogeneous and incomparable in masculine and feminine natures."

Similar excerpts could be quoted ad infinitum from the works of Darwin, Jastrow, Ploss-Bartels, C. Voght, Lombroso, Ferrero, Shaw, and Havelock Ellis, who by numerous exact, scientific, ethnological, and psychological investigations concerning the sexes, established the fundamental fact that men and women are *different* in every fibre of their

being; that there is sex in the body, sex in the brain, sex in the soul. "The attempts to annihilate sexual differences in theory are very old," says Bloch, "but they have always proved untenable in practice. They have invariably been shattered by contact with sexual differences," and he concludes with the Latin proverb, "*Naturam expellas furca, tamen usque recurret.*"

Another fact brought out by the scientists which is of primary importance in the discussion of the Woman question, is that sex contrasts become more sharply accentuated and individualized with advancing civilization, whereas in primitive conditions, and even at the present day among agricultural laborers and the proletariat, they are less sharp, and sometimes almost obliterated. This is borne out in common observation, wherein women of the lower working classes sometimes seem to us to resemble disguised men.

W. H. Riehl, the historian of civilization, in his work on the family, published in 1885, was the first to emphasize *the increasing differentiation of the sexes induced by civilization*, to which he devotes the second chapter of his book. He cites, among other interesting facts, that in almost all the portraits of celebrated beauties of previous centuries the heads appeared too masculine in type when compared with the ideal of feminine beauty which now appeals to us. Friedrich Ratzel, in the introduction to his great work on "The Races of Man," likewise notes the obscuration of sexual

contrasts in earlier stages of civilization, and draws therefrom some interesting conclusions regarding the existence of a "primordial gynæocracy," which lend color to the theory of the Matriarchate—so dear to the feminist heart!

But as W. H. Riehl first and after him Heinrich Schurtz and other authorities have stressed the dangers to civilization involved in the obliteration of sex differences, affirming that "sexual differentiation stands and falls with civilization; the former is an indispensable preliminary of the latter; destroy it, and the whole course of development will be reversed," so Bachofen, Eduard von Mayer, and a host of ethnological backers declare "the transition from matriarchy to patriarchy to have been a great step forward in the development of the social and spiritual life of humanity."

Thus it is seen the feminist "house of cards"—built on the asexual theory of Weininger and buttressed with vain matriarchal traditions—crumbles beneath the iconoclastic finger of science. The woman who would measure arms with man in every field, disregarding sex boundaries, and she who seeks to salve her wounded pride by harking back to a period of feminine rule which—if it ever existed at all—rested on a stage of semi-barbarism now happily past, are clearly shown, in the light of scientific truth, *not* the heralds of freedom and progress they so proudly proclaim themselves, but the apostles of decadence and the vanguard of moral and social chaos.

Dr. Georg Hirth, one of the most cultured and brilliant of modern sex-psychologists,—one who is so far sympathetic with the spirit of womanly unrest that he hopes and believes that “this century will be known to subsequent history distinctively as that in which the solution of the ‘woman question’ was obtained,”—has described Weininger’s book as “an unparalleled crime against humanity”; and another eminent German physician (Probst) has deduced evidence to show Weininger’s views to be strongly pathological and unmistakably the work of a lunatic.

Yet we can readily see how the feminists would be attracted by the Weininger theory, which affords, in fact, the only plausible premise for their program of “converting the world into an epicene institution”—to borrow Sir Almroth Wright’s expression. For once concede sex differences, fundamental and lasting, and there is no backing away from the logical inference that men and women have a different contribution to make to the world, a different part to play both in industry and in government; and for their separate rôles they manifestly require a separate training.

“Altho scientists and publicists for the most part have insisted that these separate rôles are equal in importance and dignity, and that nothing invidious or derogatory to woman can be argued from the assertion of her different functions, the idea has nevertheless prevailed—and still prevails in many quarters—that man’s is the noble, superior

rôle, and woman's the ignoble, inferior one. And nowhere is this idea so distinctly reflected as in the "woman movement" on the lines it is at present pursuing. It is a very frank—albeit unconscious—expression of contempt for woman and all her works, coupled with a pitiable childish exaggeration of the comparative value of man's work. A study of feminist writers confirms this throughout; the burden of the whole feminist chorus—from Ellen Key to our Mrs. Gilman, and from Olive Schreiner to Mrs. Boissevain—has been one long, swelling "magnificat" to masculine activity and privilege, accompanied with a more or less dolorous jeremiad over woman's "narrow, dismal lot"!

So from the beginning of the movement woman's "emancipation" has meant emancipation from womanly occupations and conventions, while woman's development was predicated upon her larger participation in men's affairs. It was assumed that she would improve in direct proportion as her education, interests, and activities became the same as man's. Nothing could be more erroneous, from the standpoint of Nature. It is absolutely opposed to all laws of growth, which decree that everything grows most easily and to greatest perfection which grows *naturally*—along the lines of its own being.

Not only is this feminist assumption unsound and untenable, in a scientific view, but positively harmful to women and to the race. "Doing a man's work in a man's way," says Ida Tarbell (who has, incidentally, been doing "a man's work" for

many years), "almost invariably means for a woman self-consciousness, friction, self-suppression. It is costly to society and to the individual, for it means at least the partial atrophy of powers and qualities peculiar to woman and essential to the harmony, the charm, and the vigor of society. *Her differences are her strength.* Their full growth completes the human cycle. To suppress these differences is to rob not merely her individual life but the life of the world of its full ripeness."

Yet not only do the feminists who deny radical sex-differentiation—pinning their faith to Weininger—assert woman's "right" to do man's work and live man's life; but even those who—like Mrs. Gallichan, Ellen Key, and Rosa Mayreder—fully concede these differences still maintain that "economic independence," political equality, and "freedom in love"—emphasizing the one or the other according to their respective bents—are necessary for the development of "a free personality" in woman. It may almost be said that Mrs. Gallichan, after emphasizing sex-difference as a law of life, and insisting that woman must live her own life and develop along womanly lines, in the beginning of her book, then devotes two-thirds of the remainder to disproving her own position! It seems a trifle inconsistent that one who affirms the glory of womanhood to be the glory of motherhood, should at the same time give so much space to historic and legendary data to prove woman's dominance *in things masculine* in past civilizations,

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and declare this to have been "a period whose history may well give pride to all women."

But whoso would sit at the feet of the feminists, must resign himself to inconsistencies and puzzling contradictions. These are some of the hall-marks of the cult whereby the reader may recognize that he is on feminist ground; they contradict themselves, and they contradict each other, and C. Gasquoine Hartley, while making important admissions and shedding unusual light on the vexed problem, is in this respect no exception.

The student of feminist literature will observe that the writers who point with special pride to the era of the matriarchy, or "mother-right" rule, are those who appear from the general context of their writings to be worse bitten with sex-jealousy and resentment of man's ascendancy, or else they are the victims of a man-worshipping obsession, which impels them to try to copy or rival his performances. Mrs. Gallichan practically confesses this when she says that for many years she "followed masculine ideals, desiring freedom for women to enable them to do men's work and lead men's lives"; and though she claims to have received the larger vision which showed her the error of this, perhaps she could not wholly divest her writings of this habitual mental attitude held for so long. Certainly, in her glorification of the Matriarchate, the author of "The Truth about Woman" is still pursuing "masculine ideals."

"Mother-right" government, whatever may be

the historic truth as to the extent of it, and whether it ever existed as an absolute gynæocracy save in isolated cases—which may justly be doubted—has this much basis of fact, attested by all historians of civilization: in primitive ages, before the development of monogamous mating, when a restricted form of polygamy and polyandry known as punaluan or “group marriage” obtained, descent both of name and of property was through the mother, for the very simple reason that she was the only parent children could know under such a system.

In this morning twilight of the race also, man's occupation was war and the chase, while woman's was the development of industry—agriculture and the domestic arts. Women thus became the first holders of property, and for reasons aforementioned they only could bequeath it to their children. A man's property was limited to his personal effects—wearing apparel, ornaments, and arms, which at his death, under a tribal regulation, reverted to his mother's family.

As society evolved, however, and property grew, one of the earliest sources of wealth, flocks and herds, became man's exclusive possession by right of capture and taming, and after the discovery of metals his inventive skill soon enabled him to take over the household industries formerly entrusted to women, and develop the mechanical arts. Thus man became the creator of material wealth and the dispenser of the power it confers, while the

family passed from matriarchal to patriarchal control.

But right here occurred a change in human relationships of far deeper and more lasting significance to the race than any mere exchange of authority between man and woman, of greater value to humanity than all the wealth wrung from mines and soil. Although man's acquisition of property was the incidental cause of the change, the consequent effect upon both man and woman was a spiritual gain whose price is above rubies.

Some time back there in the dawn of social evolution, after man began to amass wealth, the thought came to him that, instead of allowing his property to pass to his brothers and sisters at his death, he would like to bequeath it to his own children—if he could ascertain who his children were! The only guarantee of such assurance, of course, was strict marital fidelity upon the part of the wife, and this he exacted as the condition of maintenance and legacy for her and for the children she bore him. To the demand for marital fidelity was soon added the demand for prenuptial purity, from women; and thus womanly chastity and the monogamous marriage relation—such imperfect monogamy as we have—came about through the law of inheritance, for perfectly obvious biological reasons.

In view of the many false claims made by and for women, it is necessary to bring out quite clearly several points connected with the transition from

matriarchy to patriarchy in the evolution of human society. In the first place we note that woman did not discover chastity for herself; that this "womanly virtue," which we have come to regard so much as a matter of course that we—many of us—believe it instinctive with woman and any lapse therefrom an abnormality—was first imposed upon her by man; not because he was fired with any passion for sexual purity as an ideal—either for her or for himself—but simply because it was a biological prerequisite for the practical business of enabling a child to inherit its father's estate.

Although the root idea in this changed sex-relation was economic, and primitive man thought only to secure to his children the fruits of his toil, he builded better than he knew for the future of the race when he laid the corner-stone of family life as we know it today in female chastity. For later experience demonstrated that a chaste mother is more essential to clean-born children—in a physiological sense—than a chaste father, though the most recent revelations of science on the subject lay a heavy burden of blood-guiltiness toward the race upon man's physiological shortcomings. And beside the physical gain involved in the change from promiscuity to monogamy, there was the far more important spiritual gain resulting from the individualization of sex-attraction, wherein passion was refined and elevated into the perfect flower of unselfish, personal love, which Ellen Key rightly names "life's highest value."

There was also greater protection and security for women and children in the patriarchal home than under the shifting conditions of the Matriarchate; and in the face of all these advantages, one readily agrees with the historians of civilization who declare the change from matriarchal to patriarchal rule to have been a great forward stride in human progress. Yet there is every reason to believe that primitive woman regarded her enforced chastity as an act of tyranny upon man's part and accepted it under protest—until time revealed its advantages to such women as were prepared for this view of the situation.

That many women at present are in revolt against this "man-imposed convention" and against the form of marriage which embodies it, is abundantly shown in the writings of the feminists, who one and all bitterly assail the "patriarchal family" life and plead for "easier divorce" and for a higher social status for "the unmarried mother."

In "The Truth about Woman" (p. 226) we read: "Sexual penalties for women are always found under a strict patriarchal régime. The white flower of chastity, when enforced upon one sex by the other sex, has its roots in the degradation of marriage. Men find a way of escape; women bound in the coils, stay and waste. There is no escaping from the truth—wherever women are in subjection it is there that the idols of purity and chastity are set up for worship." Again on page 232 Mrs. Gallichan says: "Wherever the laws re-

lating to marriage and divorce are arbitrary and unchanging, there woman, as the weaker partner, will be found to remain in servitude. It can never be through the strengthening of moral prohibitions, but only by their modification to suit the growing needs of society, that freedom will come to women."

It is difficult to reconcile these pronouncements with the position taken by their author at the outset—namely, that a perfected motherhood is woman's ultimate goal; but, as before stated, irreconcilable pronouncements are a distinctive feature of feminist philosophy. Even Ellen Key, by long odds the most spiritual of the feminists, a woman of loftiest character and unsullied life, yet gives out such diverse preachments in her works that the bewildered reader stops helpless before their inherent contradictions.

In "Love and Marriage" (her first book on the sex question) Mme. Key starts with the proposition—which few will deny—that "the life-enhancing power of love—both for the individual and for the race—is the measure of its value and the test of its morality"; and then reviews its progress from a primal instinct to a holy emotion, in the words: "The mysterious longing for perfection, which in the course of evolution raised instinct into passion, passion into love, and which is now striving to raise love itself into even greater love." This is assuredly a noble aspiration, and if this finds general acceptance among feminists, then here

is one feminist aim which should enlist our heartiest sympathy and co-operation.

But with all due deference to the purity of their motive, we reserve the right to adjudge the means prescribed—even by Ellen Key—very poorly adapted to the attainment of this high end.

After conceding and tracing the various benefits of monogamous marriage, the Swedish feminist says: "And monogamy still continues to exercise this cultivating influence on the morals and on the soul. It might, therefore, seem that this admission renders all further proof unnecessary for those who assert that the true development of sexual morality can only be secured through a gradually perfected monogamy."

Aye, Mme. Key, this is what we assert, and this we are prepared to defend against all the feminist heresies and vagaries extant. "A gradually perfected monogamy," which we hope to attain when women shall give as much proof of their concern for the improvement of the race as men have thus far evinced. Ellen Key has herself given us the clue to a more perfect monogamy than we have hitherto known, when she says "the world has waited a long time for that army of strong women who are to educate men to chastity by denying them their love"; but we refuse to admit the force of her antithetic statement, that the sticklers for monogamic unions "forget that monogamy, which was a custom long before the introduction of Christianity, became injurious, as well as beneficial, to

true sexual morality from the moment the Church prescribed it as the only form of this morality."

For a time Mme. Key's argument seems to take the form of a special plea for greater sexual latitude in the lives of the "exceptional, few women"—those who may have earned the privilege by unusual attainments! It is thus we interpret the following passages from "Love and Marriage": "All life is subject to transformation, which never takes place uniformly. Laws and customs which have become a drag upon the lives of *those in a better position* are still of advantage to the majority and should continue to exist as long as they remain so. . . . Yet it is through *the few*—those whose needs and powers are most ennobled—that a higher standard of existence will finally become the portion of the majority. . . . It is thus the dissatisfaction of *the most cultured class* with the existing contradiction between its sexual needs and the form of their legitimate gratification which is now giving rise to attacks on that institution of marriage which was sufficient for their own grandparents, as it is now for a countless number of their contemporaries."

But while we are pondering the import of this, wondering vaguely how the race is to advance through woman—race improvement being part of her plan, if we get Mme. Key's meaning—if all the superior, most cultured women are to be given over to irregular sex relationships and only the ignorant or feeble-minded to be caught in the mat-

rimonial net, she suddenly sweeps away even this barrier with the startling words: "Only co-habitation can decide the morality of a particular case; in other words, its power to enhance the life of the individuals who are living together and that of the race. *Thus sanction can never be granted in advance, nor—with certain exceptions relating to children—can it be denied to any matrimonial relationship.* Each fresh couple, whatever form they may choose for their co-habitation, must themselves prove its moral claim."

Asserting the guiding principle of sex morality to be "the unity of marriage and love," the author of "Love and Marriage" proceeds to open the door apparently to limitless divorce, or "trial marriage," for all classes—scarcely to be distinguished from wholesale promiscuity—in the pronouncements: "Only the individual himself can know how long his marriage remains sanctified by personal love, or when it ceased to be so; and no one should be burdened with the duty of remaining in an unhalloved relation. Nothing is more necessary than to abolish the legal claims that people have on one another, supported by promises of love and vows of fidelity. We not only assert love's freedom to unite without external tie, but also man's right, more freely than at present, to loosen the tie when real union is no longer possible. . . . Just as we now recognize the right of the artist to shape his work, or the scientific man to conduct his investigations, as seems good to him, so must we al-

low to love the right to employ its creative force in its own way, *provided only* that, in one way or another, it *finally conduces to the general good.*"

One dislikes to treat flippantly the opinions and beliefs of any sincere and earnest soul—such as Ellen Key undoubtedly is—but this feminist philosophy is provokingly reminiscent of the nursery jingle:

"Mother dear, may I go swim?
Yes, my darling daughter;
Hang your clothes on a hickory limb,
But don't go near the water!"

Putting aside for the nonce ethical and sentimental considerations, let us treat this question of monogamous marriage solely from the standpoint of bodily cleanliness—health—to see whether it can be made to square with feminist teaching, even when embossed with the lofty sentiments of an Ellen Key. Biologists tell us that the general promiscuous cohabitation which marked the beginnings of humanity, was abandoned because even primitive men saw that it tended to racial decay and race extinction. The same interpreters of the science of life also testify that the temptation to excessive sensual indulgence—which all experience has shown to be hurtful—is *intensified by a too frequent change of mate*; until finally the morbidity of the sex-degenerate is known by his persistent chasing of new objects of desire.

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Thus it is evident how imperative it is, in the best interests of the race,—from a purely physical standpoint—to regulate and control the natural and legitimate impulse of reproduction. This is the *utilitarian* purpose of matrimony, which the feminist program would defeat. For it is manifest there can be no such thing as a uniform marriage law if each individual is to be a law unto himself in the matter, dissolving his bonds and forming new ones *ad libitum* with impunity, and having his motives reviewed in no higher court than his own carnal desires. True, the feminist stipulation that the union shall enrich both the individual parties to it and the race, imposes an apparent restriction upon the number of the “free alliances”; but since the individual enhancement is entirely a matter of private judgment—the evidence all subjective—and the ultimate good to the race largely a question of faith in some dim, distant hereafter—this restriction is more fanciful than real.

In order to deal quite fairly by the creed of the feminists in regard to sex, I quote further from “Love and Marriage”:

“Love is subject to the same law as every other creative force—the law of dependence on the whole for its own enhancement to its highest possible value. Love, whose origin is the very instinct of the race, must be more deeply bound up with the race than any other emotion; and experience proves that it cannot preserve and promote its vital force unless it stands in some relation either of giving or

receiving to the race. . . . The gift to the race may express itself in various ways. In one case, a great emotion may bring about a tragic fate which opens the eyes of humanity to the red abysses it contains within itself. Another time it may create a great happiness which sheds a radiance around the happy ones, illuminating all who come near them. . . . In many cases love translates itself into intellectual achievements or useful social work; in most, it results in two more perfect human beings and new creatures still more perfect than themselves. . . . Those couples, on the other hand, who have shed no radiance either in their life or in their death, who have not taken one step on the golden ladder to a higher humanity,—and who have only found in each other the lusts of the beasts, without their readiness to sacrifice themselves for offspring,—these are immoral, since their love has not served the ascending development of life.”

It is impossible to read this and similar passages in Ellen Key's works—taken with what we know of her life and character—and deny the purity and sublimity of her sex ideals; yet this must not blind us to the dangerous anomalies she utters in support of them. Try as she may, by clothing it in fine phrases, to differentiate her new doctrine of “freedom in love” from the “free love” of immemorial custom—whose beginning is moral cowardice and whose end is fleshly lust, to all practical purposes the former, even in the loftiest poetic disguise—is

simply the "old foe with a new face," which, so far from assisting any upward scale of humanity, is pointing straight back to the Cave-man and the darkness of the Cave-man era.

Mrs. Gallichan, with her usual superior level-headedness and greater perception of practical truths, is quick to see the danger in this aspect of feminism and warn against it, even though in common with others of her cult she excoriates our present marriage system and the "patriarchal" sins committed in its name. On page 349 of her book we read: "There are some who, in seeking liberation from the ignominious conditions of our present amatory life, are wishing to rid marriage from all legal bonds and pointing to Free-love as the way of escape. *To me this seems a very great mistake.* I admit the splendid imaginative appeal in the idea of Love's freedom as put forward by the great Swedish feminist, Ellen Key; I am unable to accept it as *practical morality*—the only sound basis for reform. . . . The fundamental principle of the new ideal morality—that love and marriage must always coincide, and therefore when love ceases the bond should be broken—is right in theory, of course; but I doubt if it is, or ever will be, possible in practice. Experience has shown that the most passionate love is often the most likely to end in disaster; nor do I think the evil lessened when no legal bond is entered into. I know personally several cases in which the same woman, and many in which the same man, has tried in succession legal

marriage and free unions, and has been equally unhappy in both."

My own argument in regard to the feminist assault upon lawful marriage has ever been that, while the legal ceremony, or religious rite, does not of itself make the relationship a fine thing, *neither does leaving off* these formalities make it a fine thing! There is really no way to make a sex-relationship fine except by making the individual parties to it fine; and where this is the case they will always be found ready to conform to the kind of sex-association which experience has proven to be least harmful or most beneficial to the race.

It is personally gratifying, therefore, to have my view endorsed by this most sensible of feminists, who gives further confirmation in the words: "In love, as in every human relationship, it is character that avails and prevails—nothing else. Marriage is, or ought to be, *the most practically moral institution* that any civilization is able to produce. Men and women are likely to get out of it results in proportion to what they put into it. A great many people put nothing into marriage, and are then disappointed when they get nothing out of it. . . . The ideal union is, I am certain, *an indestructible bond*, trebly woven of inclination, duty, and convenience. . . . Thus I accept marriage as the best, the happiest, and the most practical form of the sexual association. I believe that *its form must be regulated, and cannot be left to the development of individual desires, against the needs of the race.*

. . . I do not think that life's great central purpose of carrying on the race can be safely left to be confused and wasted by its dependence on the gratification of personal desires."

The soundness of this view, as compared with Ellen Key's vague idealism, becomes more apparent when the latter supplements her "ideal morality" with the statement that "love may cease independently of a person's will; that therefore no one can be held to the terms of a promise the performance of which lies outside his powers." This, the most unsettling and dangerous of all Mme. Key's preachments, deals a death blow to any hope of permanent mating; for if we accept the "unity of love with marriage" as the only basis of sexual morality, and then urge *the lack of the freedom of the will* as a reason why fidelity in love should not be promised, we shrink from the prospect thus opened up of a continuous flitting from one marital partner to another! This, in the last analysis, is what it means, which means also the surrender of all we have gained in our slow upward climb from the status of the beasts.

All persons will agree, of course, that mere animal passion—which is the base of all human emotion—is in its very essence volatile and of short duration; and it is quite true that this, the purely sensual part of human love, may, and does frequently, cease independently of the individual's will. But a psychologic truth of which Mme. Key cannot be ignorant, since it is taught by all sex-

psychologists and backed by all human experience—is that *the prolongation* of this elemental love is secured by adding to it psychical and spiritual elements; and it will not do to say that the individual will has nothing to do with the cultivation of these spiritual forces.

I am aware that some philosophers deny the freedom of the will, and it is not my purpose here to enter this controversy further than to apply some of its salient points to the present discussion. Even if we concede Spinoza's conclusion, that "we believe ourselves free because we do not know the motives which force us to act; we are not masters of our actions because we are not masters of our natures," I would still maintain that just because our will is determined by our nature, i. e., by our instincts, desires, and passions, it is principally this domain we should investigate and cultivate. Granted that our actions are dependent on our impulses and motives and that the strongest will prevail, should not the goal of our education and self-development be to *seek* the impulses, *cultivate* the habits, *enhance* the feelings, and *associate with the thoughts*, which later shall become strong impelling motives for our actions? Now, when all this—seeking, cultivation, enhancement, and association—is *consciously directed* with the intention of governing our desires, impulses, and passions, how shall any one deny the controlling power of the will?

I wish to record here my own fervent conviction

that if there is God in anything there is God in the human will. To believe otherwise seems to me to abandon all hope of improvement in any direction. It is by means of a gradually enlightened and ennobled will-power, moving calmly and surely amidst elemental impulses and desires, checking them when necessary and giving rein to them where that is indicated, that the higher humanity has been evolved; that it has, in the language of H. G. Wells, "slowly gathered itself together out of the dim intimations of the beast."

And so in this matter of the will in connection with marital fidelity, it is important to remember that even the most loving and well-intentioned couples might quite easily let their fancies stray from their allegiance without a vigilant effort to hold them in line. If "the will to believe"—according to William James's pragmatic theory of faith—suffices for all practical religious needs, so may *the will to be faithful* serve the practical, wholesome end of preserving the marriage bond intact.

Another Swedish philosopher, Hoffding, shows a truer insight than his gifted country-woman when he says:

"One of the prevailing fallacies is that the will has nothing to do with thought and feeling. . . . Under normal conditions the will evolves and confirms what thought has embraced and what feeling has encompassed. *The will must be present first and last*—only thus can it be of any assistance in

the fatal moment. . . . The two individuals are not subjected to blind fate; the matter is largely of their own choosing, and depends upon whether they take life as a whole seriously or not. Marriage, like all human relationships, requires self-control and effort to endure."

We need only cite the fact that psychic and spiritual elements in sexual love are the only hope of prolonging its life, and the further fact that not until the monogamous idea—one man for one woman and one woman for one man—entered the brain of man, was there any field provided in which these spiritual elements—personal attachment, tenderness, sympathy, and mind-comradeship—could take root and flower, to completely establish the case for monogamous pairing and a permanent marriage tie as the ideal sex-relation for improving humanity, both individually and collectively. All the "free-love" vagaries and "extra-conjugal" theories whatsoever—even when supported by certain pseudo-scientists, as some of them are, must be recognized as ghouls from a remote, barbarous past, the first warning indices of a decaying civilization—to be promptly relegated to the blackness from which they come!

The suggestion of free unions for the exceptionally talented and cultured class of women—simply a revamping of the Greek hetaerism—is especially obnoxious, since it proposes, in effect, to have us "die from the top."

But the feminists retort—and with much truth—

that despite all this prating about the benefits of monogamy, the world has never known real monogamy—only the one-sided affair we choose to call by that name. It is “one man for one woman”—yes, but what about “one woman for one man”? Well, that is *woman's part* in the monogamous reform program which she has not yet had the courage to enact—if the feminists want a perfectly frank reply to their query. It is quite true that men have imposed no penalties on themselves for sexual sins—save the divorce penalty for married men, which is often no penalty at all—just as true as that women did not first impose chastity and the penalty for its infraction upon themselves. Perhaps the feminists have observed that human nature—male and female—is not, as a rule, keen about self-inflicted punishments.

And now will the feminists please tell us why, in all the centuries that have come and gone since polite wooing displaced the rude manners of the Cave-man, have women not penalized masculine unchastity by denying themselves to any but morally clean men? Is there any sane person who does not know that such a demand by women would have received prompt response in a higher standard of sex morality for men? And if this demand for chaste husbands upon the part of unmarried women, had been supplemented and preceded by the teaching of mothers, in impressing upon the minds of young sons—quite as strongly as upon the minds of young daughters—the great physical, moral,

and social value of chaste living, it is my own belief we should have in the world today quite as many chaste men as chaste women—probably more.

The two dominant notes in most of the feminist grievances, namely, sex-jealousy and blind ignoring or denial of woman's responsibility or culpability in any abuse, are nowhere more apparent than in this disingenuous plaint about the double-standard of sex morality for which women are chiefly responsible. Let us consider seriatim the two principal excuses put forth by woman's apologists for her failure to render this great service to humanity—to "take this step on the golden ladder of race advancement," to borrow Ellen Key's poetic phrase.

First we are told that pure women could not stipulate prenuptial chastity from men in the marriage contract, because of the large class of venal women who could render any such stipulation futile; in other words, society permits a respectable woman's sex needs to be satisfied only in marriage, while no such restriction is placed on man's, and that this gives him the whip-hand in all marital bargaining.

Without stopping now to inquire how far woman herself is responsible for this condition, and leaving the problem of prostitution to be treated of in another place, let me say that, while the above reasoning may dispose of the case for the libertine, it does not apply to the average normal man of wholesome impulses, who *prefers* to have

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his sex needs satisfied in marriage; who wants a wife—not a mistress—to be the mother of his children, the inspiration of his work, and the high-priestess of his home. This average normal man will not select his conjugal mate from the ranks of the unchaste or sexually impure if he knows it, and the chaste woman therefore meets with very little competition from the women of the demi-monde in the matrimonial mart.

Indeed, it will scarcely be denied that men show themselves more fastidious in the selection of their life-partners than women, Bernard Shaw even emitting the biting epigram "If women were as fastidious as men, morally or physically, there would be an end to the race." Mrs. Gallichan declares "the sort of men many girls are content to marry, is one thing that must be set against the claim women make as the morally superior sex."

The feeble plea urged in extenuation of this—that women must mate with immoral men if at all—is further discounted by the example of the women who really seem to prefer the immoral men—the more immoral the better!

How else can we interpret the choice of the woman of refinement, of high intellectual culture often, who rejects the man of clean life and exemplary character (for there are a few of these, despite the discouragement by women!) to mate with a profligate whose vicious courses are no secret from her? The reason she gives to protesting friends and relatives, is that she "loves him"; and, strange

to say, many persons who ought to know better accept this as complete justification, and the woman's love is accounted a beautiful, spiritual sacrifice; whereas a man who, under the thrall of a sensuous spell, weds a woman of notoriously profligate character, becomes a social outcast—yet the *love* is of precisely the same complexion in either case. It is the lure of the senses—nothing more.

Isn't it about time to introduce a little fairness and common sense into the discussion of the sex question and accord man, as well as the Devil, his due? "Leading captive silly women" has been a favorite masculine amusement since the days of St. Paul, 'tis true; but there seems no good reason for idealizing and spiritualizing the "silliness" which makes it so easy, while denouncing sex-debasement in men as the sum of all iniquity. The plain truth is that women hold themselves too cheap, both in and out of marriage; and when, as a consequence, men fail to esteem them as highly as they could wish, unwilling to face this truth—because women are rarely honest with themselves in their attitude toward men—they charge their failures to man's innate depravity, to the lack of the ballot, to the lack of money, or to some other man-created lack, rather than suffer the wound to self-love involved in facing squarely their own personal responsibility in the premises.

For the opportunity to speak thus frankly on this point, we again acknowledge our debt to the feminists. But for their aggressive and provoca-

tive speech, nobody would be in the mood to listen to the truth about women; and now that the opportunity has been provided and improved, let us hope that some of them will profit by it. Here, as on certain other points, Mrs. Gallichan proves her superior insight over all the other feminists: "It is a tenet of common belief that in all matters of sex-feeling and sex-morality the woman is different from and superior to the man. I find in the writings of almost all women on sex-subjects, not to speak of popular novels, an insistence on men's grossness, with a great deal in contrast about the soulful character of woman's love. Even so illuminated a writer as Ellen Key emphasizes this supposed trait of woman again and again. . . . I confess that I doubt very much the existence of any special soulful character in woman's love. I wish that I didn't. But my experience forces me to admit that this is but *another of those delusions* which woman has wrapped around herself." ("Truth About Woman," p. 260.)

Mrs. Gallichan says further: "This I contest against all the feminists: the real need of the normal woman is the full and free satisfaction of the race instinct. . . . Do I then accept the subjection of woman? Assuredly not! To me it is manifest, that it is just because of her sex-needs and her sex-power, that woman must be free."

And Mrs. Gallichan's distinctive feminist tenet is, that "free power of selection in love, is the true female franchise"—said freedom of selection to

be secured by making woman "politically equal" to, and "economically independent" of, man. Other conspicuous exponents of this feminist article of faith are Olive Schreiner in England (and South Africa) and Mrs. Charlotte Perkins Gilman in America; and this view is embodied in the second excuse put up by the apologists, for woman's failure to require chastity from men and enforce it by appropriate action.

The argument is, that men, by denying to woman the right to earn a livelihood outside the home, have made her dependent on marriage (with any sort of a man she could get), for material support; and by inventing the machinery which took away her household industries—spinning, weaving, herb and food preparation—they at the same time deprived her of any useful, self-respecting toil within the home, and reduced the wife's position to that of a "female parasite"—scarcely better than the status of the prostitute.

Olive Schreiner has devoted a whole book, "Woman and Labor," to the exposition of this idea; which opens with the impassioned cry, "For God's sake, give us labor, and the training that fits for labor; we demand this not for ourselves alone, but for the race"; and ends with the modest announcement: "For the present, we take all labor for our province! From the judge's seat to the legislator's chair; from the statesman's closet to the merchant's office; from the chemist's laboratory to the astronomer's tower—there is no post or

form of toil for which it is not our intention to fit ourselves. There is no closed door we do not intend to force open, no fruit in the garden of knowledge it is not our determination to eat."

An American feminist, Inez Milholland Boissevain, echoes this bold program in the words: "We are to sit on juries; to administer public offices; to confer in the high councils of the nation; to bring to the problems of government and civilization those qualities—in certain respects different from man's—which we have hitherto been allowed to employ only indirectly through men."

"Woman and Labor," with all its exaggerations, illogical assumptions, and false analogies, yet scores a good point against idleness—enforced or voluntary—for women; and utters a timely warning against "the human female parasite," which if not *the* "deadliest microbe on the surface of any social organism," is certainly *one* of them! Could this book serve the wholesome end of stirring to honest shame this parasitic, mollusk type of woman—who unquestionably exists in every grade of society—we might almost forgive its author the destructive fallacy of its main preachment.

This—that sex-parasitism threatens the mass of modern civilized women unless they enter all fields of public industry, in competition with men—exhibits the usual feminist temper, which always prescribes burning down the whole house to get rid of the mice in the pantry! Now the only kind of work women can do which doesn't bring them in

competition with men, is the work of the home; which still appears ample enough—despite Olive Schreiner's wail over the extinguished tallow-dip—to occupy four-fifths of all American women—whatever may be true of other countries.

This occupation of home-making is useful, necessary work, not excelled—if equaled in importance, by any other work in the world. It can be made as interesting, and as much of “a fine art,” as the cultural development of the “home-maker” will allow. The woman who is making a success of it—whether by doing the work herself, or by supervising the work of others to achieve the net result of a well-ordered, peaceful abode—is as honorably employed as any government official or professional man; and she is as *economically independent* as if she were working for a factory-boss, or the head of a business firm! On the other hand, the wife who gives no honest equivalent for her maintenance, in useful service—no matter what her husband's wealth; who lives merely to bedeck her person and gratify sensual desires, *is* in the same *spiritual* class as the prostitute—though she is neither the physical nor the social menace; and does to this extent vindicate marriage even on the lowest level, as superior to any irregular union.

But to say—as some of the feminists do, that *all* wives who accept a support from their husbands, “are living by their sex,” is not only a gross distortion of the marital relation, but in the case of the honest home-worker, it is an economic lie. Material

home-comfort is a *marketable commodity*, which when furnished in boarding-houses, hotels, and clubs, is rated rather high; the fact that a woman is providing it for her own husband and children instead of the public, does not in the least alter this economic side of it—and her sex-relation has nothing to do with it; that is high or low in character, according to the mental attitude of the parties to it.

Mrs. Gilman, the most brilliant and famous of American feminists, gives a rather bald statement of this distorted economic view of marriage in the words: "Woman's economic profit comes through the power of sex-attraction. When we confront this fact boldly in the open market of vice, we are sick with horror. When we see the same economic law made permanent, established by law, sanctioned by religion, covered with flowers and incense, we think it innocent, lovely, and right. The transient trade we think evil. The bargain for life we think good. But the biological effect is the same; in both cases, the female gets her food from the male by virtue of her sex-relation to him—perhaps even more in marriage, because of its perfect acceptance of the situation."

This offends—not so much by its low conception of marriage, and its false economics, as by the cheap hypocrisy involved in the implication that men get something from the sex-association which women don't, and which men must therefore pay for with money. This is, of course, the old, old

fiction on which we have been fed for centuries—that man's love is purely an affair of the senses, while woman's breathes some higher, purer atmosphere—but it is somehow less easy to be patient when it is served up to us by these "advanced" ladies, the American feminists, who "set up" to know so much more than the rest of us!

Every physician knows, and every woman honest enough to look herself in the face knows, that woman finds in marriage precisely what man finds there—frequently more; that on its lowest round, she finds sexual satisfaction, and creature comforts—of the sort he is able to provide; together with such blending of "heaven or hell" as their joint temperaments may contribute. On its highest plane, woman finds in marriage—equally with man, these lower satisfactions, plus the life-enhancing power of love which only high mental and spiritual development can bestow. Rail as the feminists may, against woman's "economic slavery in co-ercive marriage," no woman ever yet objected to being dependent for her support upon the man she loves, and of whose love she feels confident—no matter how independent of spirit she may be. It is only when the love wanes, that the dependence becomes irksome—but that is another story! The point to be emphasized, is, that it is *the loss of love*, and not the economic shoe that pinches; and the remedy is not to be found in sending all women into the outward strife, but in woman's learning *how to keep love alive*, both in herself and in the man who

is pledged to her—since this means more to her than anything else, and eventually means more to the race.

Mrs. Gilman, who needless to say is one of the proud up-holders of the Matriarchate—finds the chief hindrance to race development in the prevalence of “masculine ideals”; and has launched as a sort of rallying cry, “too much masculism in the world!” She sees no contradiction in her economic scheme of turning all the women into lawyers, doctors, chauffeurs, clerks, policemen, and factory-hands, by way of reducing the sum-total of masculism!

The results of “economic independence” for women—in so far as the experiment has gone—are sufficient, it would seem, to discourage even its most sanguine supporters from further pursuit of it as the solution of the Woman problem; but only Ellen Key, among its former advocates, appears to have sensed its dangerous drift. In her latest book (“The Renaissance of Motherhood”), Mme. Key thus testifies: “Competition between the sexes, as regards manual labor, has produced for men and women those lower conditions which are the usual result of over-crowding the labor market; namely, low wages, long hours, and uncertainty of employment. . . . The consequence of the outside employment of wives, has been sterility, high infant mortality, the physical and psychical degeneration of the surviving children; a debased domestic life, with its discomfort, drunkenness, and crime. . . .

Among the middle classes, competition between the sexes has directly reduced man's chances of marriage, and indirectly diminished the desire of both sexes to marry, since it has, in fact, occasioned a profound ill-will between the sexes."

So! Even if Olive Schreiner's night-mare of wholesale sex-parasitism were a real day-time peril, her prescription is more costly than the disease. If we cannot arouse and shame the individual parasite into penitential effort, then we'd much better leave her to afflict the individual man who was unlucky enough to get her, than make her the pretext for driving *all* women out of the home to become the *industrial oppressors* of all men.

Mme. Schreiner has however made a valuable contribution to the discussion of the Woman question in emphasizing the danger to women in luxury and idleness; though it is not a new danger, and the indolent, parasitic type of woman is perhaps no more frequent now than in past ages. We are also pleased to note the author of "Woman and Labor" express her belief that the direction in which the woman movement is leading, is tending "not toward greater sexual laxity or promiscuity, or to increased self-indulgence, but toward a higher appreciation of the sacredness of all sex-relations"; though with characteristic feminist inconsistency, she praises the Grecian hetairae, "who burst through the confining bonds of woman's environment, and with the force of irresistible genius broke triumphantly into new fields of action and power-

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ful mental activity, standing side by side with the male."

"Side by side with the male," appears to be the central idea of Olive Schreiner's message, as in another place she says: "Side by side, the savage man and the savage woman, we wandered free together, and labored free together—and we were content!" But she fails to grasp the economic truth, that we can better "stand by the male" in a figurative sense, by not insisting too closely on the literal alinement in every department.

And even more deplorable than the economic side of sex-competition in the industrial world, is its sinister effect upon woman herself. Many trades and vocations which men may pursue without injury, are found to be very hurtful to women; factory life under any circumstances is debasing, and many callings are unsuited to girls and young women because unfitting them for the future possibilities of married life. Worst of all, is the neutral, de-womanized type—the so-called "third sex"—which the "economic-independence" lure has developed. This type of woman—who has thus far dominated the "woman movement"—seems to have been "educated" into a feeling of hostility to all things characteristic of woman; she speaks with contempt of motherhood and domestic life, and with increasing bitterness of the home as "a walled cell."

Mrs. Gallichan compares this amaternal, "intellectual" woman to the sterile female workers in the bee-colony; who, she says, "have highly devel-

oped brains, but most of them die young. Nor must we forget that each one carries her poisoned sting—no new or strange weapon, but a transformation of her organ of maternity—the ovipositor with which the queen-mother lays each egg in its appointed place.”

A sufficient condemnation of this neutral woman, is, that from the scientific stand-point both of individual, and race development, she is a step backward. There are *two* sexes only, on which every true advance in civilization depends—the *genuine man* and the *genuine woman*. All other varieties are abnormal, or phantom vestiges of a remote primitive sexuality.

J. Lionel Tayler describes the manner in which a normal, healthy association between man and woman operates to accentuate their distinctive sex-differences, as follows: “There are two ways in which men and women approach and modify one another. The one is where they are drawn together by the affections, mutual sympathies, moral and intellectual, so that each sex acquires from the association its most complete and characteristic development; each gains from the other, and strengthens what it has best of its own; they approach, *not by abnegations, but by additions*, each from the other of what is necessary to raise either man or woman to the fullness of the perfect creature. . . . The other mode of approach is the reverse of this; where men brought up apart from women, and women deterred more or less from

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the society of men, lose not only the benefit of what each can give the other, but something of the truest characteristics of their own sex. . . . These men and women approach on a sort of neutral ground. Such women are more of men than the others, *because they are less of women; the two grow like one another by respective loss, not by respective gain.*"

And is society prepared, he asks, to sacrifice the former higher types for the latter lower types? A truth which cannot be too strongly emphasized, is, that the feminist program of substituting the competitive and duplicative, for the complementary, sex relation; by having men and women engage in the same labors and pursuits, is the surest possible way of increasing the number of the lower types.

Reviewing our indebtedness to the feminists: We have them all to thank for giving us the real *motif* in the "woman movement," for making it clear that the Woman question—through all its ramifications—is the sex question. We make additional acknowledgment, to Ellen Key, for asserting the spiritual significance in the "life-enhancing power" of personal love, and for many helpful and beautiful suggestions on child-life and home-culture; to Mrs. Gallichan, for her courageous avowal of "the truth about woman," and her insistence on the paramount importance of motherhood; and to Olive Schreiner, for her merciless excoriation of the human female parasites and mollusks.

It grieves me to record, that—aside from the revealing ray on the *motif*, shed from their man-indicting screeds—I find nothing helpful or constructive in the writings of American feminists, similar to the Europeans mentioned. Our American agitators appear to be merely the champions of a revolt whose root-source they have not the courage to avow; and the advocates of a political and industrial *transvestism*, which if generally adopted, would lead inevitably to racial and national decay.

To them will apply with peculiar fitness a paragraph from "The Demi-Gods," by the newly discovered Irish genius, James Stephens:

"Out there they have discovered the Neuter. Singular Messiahs! Scorners of paternity! Claiming no less than the Cosmos for a father; taking from the solitary mother capacity for infinite suffering and infinite love, whence did ye gather the rough masculine intellect, the single eye, all that hardiness of courage and sensibility of self that made of your souls a battlefield, and of your memory a terror, to drown love under torrents of horrid red? Deluded so far and mocked! No genius has yet sprung from ye but the Genius of War and Destruction, those frowning captains that have ravaged our vineyards and blackened our generations with the torches of their egotism. . . . They are world-weary, sex-weary, and they do not know what they want. But they want power, so that they may rule evolution once more as long ago they

ruled it. Their blood remembers an ancient greatness; they crave to be the queens again, to hold the sceptre of life in their cruel hands; to break up the mould which has grown too rigid for freedom, to form anew the chaos which is a womb, and which they conceive is their womb, and to create therein beauty, and freedom, and power.

But the king whom they have placed on the throne *has grown wise in watching them*; he is their bone, terribly separated, terribly endowed; he uses their cruelty, their fierceness, as his armies against them—and so the battle is set, and wild deeds may flare from the stars of rebellion and prophecy!"

CHAPTER VI

NEW WOMAN, OR NEW MOTHER?

"Happy he

With such a mother! faith in womanhood
Beats with his blood, and trust in all things high
Comes easy to him; and though he trip and fall
He shall not bind his soul with clay."

—*Tennyson.*

In that most remarkable, and most delightful of Stephens's works, "The Crock of Gold"—pronounced by some critics the most remarkable book in English literature—occurs this sentence: "Man is God's secret, Power is man's secret, Sex is woman's secret."

But why, it may be asked, should sex concern woman more than man? Personal love, the spiritual flower of sexuality, is "life's highest value" for them both; and the chances for individual life-enhancement resulting from the association, may be even, though there are many to dispute this also. We recall the archaic lines: "Man's love is of his life a thing apart, 'tis woman's whole existence"; "A loving woman, on her wedding day, finds heaven or hell,"—and similar passages; but most persons of an unromantic turn, have generally regarded these as the sentimental vaporings of the poets. Women themselves have fought shy of any

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such admission, chiefly, no doubt, because for many centuries the mating instinct—the elemental part of love—has somehow been considered disgraceful for woman. The whole trend of her education has been to make her conceal, and deny love. May not this be responsible for the secretiveness, indirection, and duplicity, which so often mar womanly character?

From the moment the recognition was forced upon all thoughtful persons who listened to the dominant note in "the womanly unrest," that *sex-dissatisfaction*—and *not* political, or economic dissatisfaction—was the root of the "woman movement," it became clear that the only way to deal adequately with the movement and direct it to a peaceful conclusion, was to meet the issue squarely by taking this sex-question—so long hidden away in dark, mouldy corners—out into the sunlight, and discuss it openly and rationally.

There can't be anything wrong with the sex-impulse *per se*, unless *everything* is wrong, from the Creator who set it in motion, to the whole emotional world—including art and religion—which has grown out of it. The only wrong is in the perversion and degradation of a natural instinct which if rightly understood and properly directed, is seen to be the source of the essentially good and beautiful in human existence.

Now it seems never to have penetrated the consciousness of many worthy advocates of sexual morality, that they themselves have unwittingly con-

tributed to the opposite, by the false shame or prudery which has barred rational consideration of the subject. I know some very strenuous anti-suffragists who refuse to combat suffragism in the most effective way—by exposing it as a flimsy masque for sex-discontent—because they consider any public mention of “sex” as indelicate!

As one extreme always superinduces another, we have traveled all the way—rather rapidly of late—from a grim, ominous silence regarding sex, in the home, where wholesome and properly guarded instruction should be given by parents; to the injudicious, indiscriminate lectures on “sex-hygiene” in public schools and other mixed audiences, whose baneful effects must be obvious to any but the most ignorant. The many modern plays built on a sex *motif*—ranging in degrees of salaciousness from those with enough moral platitudes to attract the clergy, to those requiring to be “put off the boards” by the police; and the platform discussions of “birth-control” to the last indecent detail, all are warning insignia of the times, that the problem of sex—which is pre-eminently the Woman problem, can no longer be evaded and shelved. It must be met, fairly and frankly, the sooner the better for the salvation of the race. And it must begin—where everything begins, with the mothers!

A significant fact in the evolution of sex discussion is, that from a denial of any sexual sensibility at all in woman, we now hear it asserted by some feminists, some biologists, Bernard Shaw, and

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others—that woman takes the initiative in the “man-and-woman game,” being impelled thereto by a stronger sex-instinct. Whether this be true or not—and it may well be doubted *now*, I would think it strange if it were not true in the beginning, unless we are to believe that Nature failed to provide for the carrying out of her purpose in woman. Having placed on her the chief burden of procreation—both in inconvenience and suffering, it would be necessary to give her also the stronger race instinct, to insure her facing the ordeal.

It seems probable however, that the centuries of continence—first enforced and later voluntary—practiced by women, must have had the effect of weakening the original sex impulse, though owing to the age-long dissimulation and false pretense in regard to it also practiced by women, it is very difficult to get at the facts,

But even if Mrs. Gallichan, and those who hold with her, are right in affirming that woman is still the active, aggressive partner in the sex relation, I have no quarrel with that as a biological fact. New York's great journalist, Charles A. Dana, was wont to say: “What the Lord God of heaven and earth is not ashamed to let happen, I am not ashamed to print”; and it is thus I feel about anything which Nature has ordained for woman. If certain handicaps are imposed on us by reason of our sex, let us accept them as such; and then look for the balancing compensations which shall even the score—for this also is Nature's law.

If sex is our portion, if that means more to us than anything else; and all that has been evolved from it—individual love, motherhood, the family, home, and all human relationships—are to be our special concern and paramount interest; let us see to it, that we wrest from these all that they are capable of yielding, of life-enhancing value. I think if we survey *the large uncultivated area* in this emotional province of ours with anything like frank vision, we shall be forced to the rather shaming admission, that we are still in the Stone Age of womanly development!

But now that woman seems to be arousing from her age-long lethargy, and asking what she can do to be saved, the all-important thing to safeguard is, that seeking bread, she shall not be given a stone. The feminists have located the trouble—the first important step; their diagnosis is correct, but they have gone wrong in writing the prescription. Their error seems to be due primarily to an over-valuation of man and his attainments; they assume that while he has a distinctive individuality all his own, that woman has no such distinctive individuality, and no higher destiny than to be a pale copy of man—with female functions.

Now to my mind, nothing is more belittling to womankind than such a conception, nor more calculated to retard her development. It is moreover at war with scientific fact and *woman's own inclination*, and no cause can hope to make headway against such a combination.

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Starting therefore with the only reasonable premise, that woman has a human individuality of her own, requiring individual development in consonance with the law of her being, let us try to rightly interpret this "law of her being," as a prerequisite to any solid advancement. Appealing to Nature, the fountain-source of all wisdom, let us inquire her purpose in the creation of woman, for we cannot, if we would, go counter to this purpose. Judging from the unvarying unanimity with which all women—including feminists and suffragettes—accept the first good opportunity presented for its realization, we seem to be justified in the conclusion that Nature's purpose in creating woman was motherhood—"God's law in her being," is Ellen Key's way of putting it.

A superficial criticism frequently made of the "woman movement," is, that "it is a revolt against motherhood and the home," the implied accusation being that the discontented women are abnormally selfish and heartless, or indolent and cowardly; and the complacent critics appear to think that in uttering this charge, they have invoked wholesale and well-earned condemnation for the malcontents.

Perhaps it might temper the severity of this criticism, if those who utter it would pause to remember that in the view of very many people—probably the majority—"the home" means *the house*; and "motherhood" has no significance beyond child-bearing. Naturally enough, a talented and cultured woman resents being devoted exclusively

to a purely animal function, which is the popular notion of motherhood. I am convinced that much confusion of thought exists right here; and that great injustice is often done to the insurgent against "motherhood," because both she and her accuser fail to discriminate between the *physical* fact of motherhood, and the *spiritual quality of motherliness*—which may, or may not, grow out of the physical motherhood.

The latter is only important because it affords the *best opportunity* for the development of the spiritual relation; but failing this, it has no more dignity and no more beauty than the animal motherhood, sometimes not as much—because less joyous and loving. Nor would I suggest that maternity *should* be joyous beyond the point where the vitality of either parent, and their material prosperity are competent to create, and care for, healthy, happy off-spring. This, however, is another subject whose consideration and regulation should be left strictly to the privacy of the home, and to the conscientious judgment of intelligent, responsible parents. It is the profane ventilation of it before indiscriminate assemblages, which constitutes a public scandal and a public menace.

But certainly it is quality, and not quantity, in children that is desirable—as in other things; and no sane man or woman in this enlightened age should stand for the mawkish idea, that it is less defensible to prevent the wrong sort of people being born, than to go on piling up the miseries of

the congenitally unfit. The feminist revolt against the patriarchal tenet, that it was woman's "duty" to impair her vitality and injure both herself and progeny in exhaustive child-bearing—is therefore entirely justified. The trouble—as usual—is not with the feminist *finding*, but with the feminist *remedy*, which would destroy the patriarchal family entirely in order to destroy patriarchal abuses! And the gravest criticism of most of the feminist indictment of patriarchal rule, is that there is never the faintest intimation that woman was a guilty partner in these abuses, or that she might—by pursuing different tactics—have averted them. C. Gasquoine Hartley (Mrs. Gallichan) is the notable exception to this (*The Truth About Woman*, p. 24): "There is an unfortunate tendency to regard the subjection of woman as wholly due to male selfishness and tyranny. Many leaders of woman's freedom hold to this view as their broad exposition of principle. Such belief is illogical and untrue. It cannot be too often repeated that sex-hatred means retrogression and not progress. I do not mean to say that women have not suffered at men's hands; they have, but not more than men have suffered at their hands. . . . *Women's disabilities are not, in their origin at least, due to any form of male tyranny. . . . The enemy, if enemy there is, of woman's emancipation, is woman herself.*"

Granted then that woman needs emancipation, as I do so grant, for the majority, it is manifest

that the first necessary step in her liberation is to locate the nature and source of her bondage. The feminist pretence which it is hardest to forgive, is, that marriage is the cause of woman's subjection. If that were true, her chains would have been loosed with the passing of compulsory mating, which vanished into oblivion centuries ago. The simple and easy road to freedom would be to decline all offers of marriage, and remain a celibate. But this does not appear to solve the difficulty, since the celibates are complaining more bitterly of oppression than the others—except the divorcées, who also do not seem greatly “liberated” by the breaking of the conjugal tie, and are usually found ready enough to resume it.

There is, of course, the suffrage contention that woman is suffering from political subjection, and that the ballot is the magic wand that will strike off her fetters. But nobody takes the suffragette very seriously—not even the feminists who throw her an approving nod—until she becomes militant, and then she becomes serious as a nuisance, but *not as an idea*, not as embodying any deep and vital womanly need. Her discontent, where it is at all real, has the same root-cause as that of the feminists, as that of all the many millions of discontented, unhappy women who have passed—a mournful procession—into the vale of sorrows, babbling oftentimes of this or that trivial annoyance, but carrying always beneath the superficial grievance, the deep tragic knowledge that she has failed

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to realize herself in love—the only self-realization possible to woman. Sometimes they had not even a fling at realization, the little blind god having passed them by entirely; again he has been too lavish with his arrows, and left behind him only a desolate, arid waste.

But the fact to be insisted upon, and fearlessly faced, is, that always woman's discontent, where it is real, biting, in-growing discontent, is some form of sex-dissatisfaction—something that has grown out of the sex-relation. So far from this being a thing to condemn, sneer at, or ridicule, it is the most tragic fact in the world; one demanding the most earnest, the most intelligent, and the most sympathetic thought of the world. It is the thing which lends dignity and importance to the "woman movement," and which "will not down" at any man's or woman's bidding.

I wish to express quite definitely my dissent from the view of certain other critics of feminism—that sex-dissatisfaction in itself merits censure, or that the "restless woman," the "uneasy woman," is of itself a term of reproach. "A woman happily married," says one sex-psychologist, "is like a man vocationally well placed; you don't hear any grumbling from either of them." Then why in all reason, it may well be asked, is not the woman who is *unhappily* married, or *unhappily unmarried*, entitled to grumble a little if that can afford her any relief?

If woman is to accept the postulate that the sex-

relation, with all that appertains to it, is her portion; that she must find her happiness here, if at all; when this fails her through no fault of her own, she certainly is justified in making some sort of a fuss about it—the only drawback to this being that the average woman is so little disposed to believe that any of her misfortunes come “through any fault of her own!” But the point I wish to bring out is, that the apparent revolt of many modern women against motherhood and the home is not really revolt against these per se, but against *their failure to yield the happiness* they purport to hold for woman. Personally, I have more respect for, and more hope of, the woman who rebels against certain marital and home conditions than the one who passively submits to them; but I would ask the home insurgent in such a case to accompany her defiance with a little honest introspection and careful scrutiny of her own record in the premises, for the purpose of determining the extent of *her* responsibility for the said conditions.

But this seems ever the most difficult thing for women to do. They are averse to self-scrutiny, and they dislike facing the consequences of their own acts; it is so much nicer to shift the responsibility to others; to shut their eyes to “the fateful threads of woven fire that connect error with retribution”—when the error is their own. Nor is this peculiar to any class of women. The feminists who blame everything on men and “a man-made world” are exhibiting no “new-woman” trait;

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equally adept in dodging personal responsibility was the old-fashioned wife and mother, who, having made a mess of her job of managing husband or son, religiously put the blame for it on "a mysterious Providence," or the Prince of Darkness, and piously lulled her conscience with the text: "Whom the Lord loveth he chasteneth"!

From the masculine view-point, it is perhaps less pleasing to have man made the author of woman's woes, than the Lord or the Devil; but he is a much more tangible scape-goat, and to my mind, the new-woman method of side-stepping is preferable to the old, since it promises better results in the long run, in the opportunity furnished of holding women themselves to a sterner accountability. I have known women intimately in every class of life, all kinds and conditions of women, and rarely have I met one in any class willing to admit personal responsibility for any failure or misfortune of an emotional nature that had come into her life. This is, in my observation, one of the most strongly marked feminine characteristics, and the "new woman" is not *new* in this respect.

Here then is the crux of the Woman problem: Woman must work out her own salvation on the lines and through the channels indicated by her most powerful natural instincts. She must achieve freedom by striking from her soul the gyves of sensuality, vanity, and self-delusion; yet such is her distaste for unflattering truths about herself, that

at present she cannot even see the real nature of her bonds.

Ibsen has stated the whole case for woman in the line: "Woman cannot escape her primal emotions; but when she fails to dominate her passions, she fails to attain her objects." And Ellen Key has pointed the path to be pursued in the words: "Sensuousness must be controlled, not by denying it, but by spiritualizing it."

There are two passions of womankind: the passion for the man and the passion for the child. Both are strong elemental instincts—the stronger the better, if only they are properly dominated and directed by an intelligent will-power. It is true of love, as of any other natural appetite or force, that only when the individual will steps in to master desire, in the interest of some nobler, altruistic end, do we enter the Kingdom of the Spirit. To follow the elemental impulse *alone* leads to death, to utter desolation, to nothingness; hence the pessimistic view of sexual love entertained by such philosophers as Tolstoi, Schopenhauer, and Strindberg, who saw only the physical side of it, and ignored the spiritual.

A most happily chosen metaphor for sexual love—given by Bloch—is that of a tree, which has its roots in the physical world, but its branches extending high above the physical, flowering more and more into the spiritual sphere; it is rooted forever in Mother Earth, but it grows always upward into the subtle ether. Even as the arborescence of

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the tree has a richer, more manifold, more extensive development than the root, so also it is *in the spiritual form* that love is first capable of extending upward and enriching human existence.

"But just as the arborescence of the tree," says Bloch, "grows from, and is supplied with nutriment, by the root, so also the higher love is inevitably founded upon a sensory basis. Even while love becomes spiritually richer, it remains as irrevocably as ever dependent on the physical."

This should reassure the women who are oppressed with the idea that the Creator's device for perpetuating the human race is something for woman to be ashamed of. That which all the women in the world should blush for, is woman's failure—through ignorance or undeveloped will-power—to do her part, which is the larger part, in developing the spiritual nature of love from its sensual beginnings. This was, and is, her supreme concern, both as an individual, and as the mother of the race. To her was entrusted the life-force, in a peculiar sense; and upon her was thereby laid the obligation of developing it to its highest possible value.

Not only is love dependent on spiritual elements for its highest life-enhancing power, but for its *continuance as a personal emotion*; and since permanent love is the one thing in which woman's happiness is most bound up, it is the most amazing fact in the world that she should neglect anything calculated to make it endure. Probably if the

closet-skeletons of all the unhappy wives in the world could be inspected, more of them would reveal a "love-grown-cold" label than any other.

Now, as we have before remarked, nothing like permanent affection between man and woman was possible until *the individualization* of love brought about by the establishment of monogamy and the fidelity of wives, in the dawn of social evolution. It is obvious that a man must know absolutely that his wife and children belong to him *exclusively*, in order to have developed in him any feeling of personal tenderness for them. The joint parental interest in the children, and in the home-life thus provided for them, was also a strong cementing factor in the man's personal love.

Thus we see the first step in the business of individualizing and spiritualizing love was taken by man when he required conjugal fidelity and pre-nuptial chastity from his mate. Manifestly the next step should have been taken by woman *in requiring the same from him*. Her failure to do so, laid the foundation of such untold misery for the race, that not even the fact that she has been the chief sufferer from her blunder can expiate the offence.

Ellen Key, even while citing the injustices of the patriarchal régime for woman, testifies to its spiritualizing effect upon her nature: "Her enforced fidelity in monogamy, her voluntary fidelity in love, led first to the control of desire, and then to the weakening of desire through control. . . . Also the

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concentration of her desire upon one man deepened her devotion, refined and elevated her soul."

Now if chastity and fidelity were observed to have these beneficent effects upon woman, why could not the world see they would have operated just as powerfully in elevating and ennobling man's nature? That this truth was not hidden from all, is evidenced by the fact that the church prescribed marital fidelity for men, backed by the state, and Christianity inculcated continence for both sexes. But though the church and religion enjoined chastity upon men, "society" condoned all lapses therefrom, and *woman*—the only one who could have enforced it—failed of her duty in the crucial moment!

The anomalous point in the feminist teaching on this head is that man—to whom they ascribe the fiercest sex-passions—is very reprehensible for not imposing chastity upon himself; yet they offer no criticism of woman's failure to impose it either upon herself or upon him, though if she is as devoid of passion as some would have us believe, it should have been comparatively easy for her to do both! Without passion herself, she was in a position to drive as hard a sex-bargain with man as he with her—even with the economic consideration thrown in, which at one stage of social development undeniably gave man the advantage in some instances.

If, on the other hand, we accept the view that woman's sex-need is as urgent as man's, or more

so, this provides us with an unanswerable argument with which to back up our demand: If we, with our stronger race-instinct, find it possible to practice self-control, in the interest of the race, so can *you*; we demand, both for ourselves and for the race, that you shall conform to the same standard of sex-morality you have set for us.

There isn't the shadow of a doubt that such a demand, accompanied with appropriate action, from any considerable number of pure women, would meet with quick response from men. From more than one thorough-going man of the world I have heard the opinion: Men will subscribe to any standard of morality that women will require. Men want *the best* in everything; and if the best women could only be obtained by leading clean lives, men would yield that also. Yet where, or when, in the world's history, has there ever been anything like a concerted effort by women to hold men to a standard of chaste living?

The modern woman's ostensible indignation over the *proprietary* idea in monogamous marriage, is doubtless rooted in the knowledge that she cannot say "my husband" in the same exclusive sense in which man says "my wife"—aye, there's the bitter rub! But this is also chargeable to that vicious and senseless "double standard," which woman's moral cowardice and weak sense of responsibility to the race have permitted to become entrenched in our social system. Although many women are at present earning their own livings,

we have not heard that these are using their new economic freedom to enforce a higher standard of sex-morality upon men; indeed, some of those who have attained the proudest eminence in the ranks of the economically independent, and are best equipped to "dictate terms" to suitors, evince as little fastidiousness in the choice of a mate as the most abject "economic slave" of the patriarchal period.

A demand from woman for chaste living by men, would indicate a far more genuine womanly independence, than could ever be won by the vote, or even by earning her own living. What is more important, it would more surely fulfill the reputed law of sex-attraction—said to depend on "making herself unattainable" to the male—than all the coy affectations and stratagems practiced by women to this end from time immemorial.

Some one has said that "chastity is the one thing in womankind before which all mankind kneels." If such be man's worshipful attitude toward the ability to maintain an enforced continence, how much greater would be his reverence for woman if she gave proof of her devotion to *the ideal* of chastity, *by requiring it of him*. And if she accompanied her demand with the frank, dignified admission, that this is not made easy for her by a weaker sex-impulse; but that her fight with the elemental force is as hard—if not harder than his; and that both of them, man and woman, must "fight the good fight" together, for the welfare

of the race—woman's dominance of the sex situation would be insuperable!

Thus from whatever angle we view this subject, woman is without excuse, and her failure to serve the race in this important crisis stands as a perpetual reproach, and an indelible stain on woman's escutcheon. This was her first fatal sin of omission, whose frightful far-flung consequences it will require centuries even to partially retrieve. It brought in its trail that hideous social blot—prostitution—which is both the effect and the cause of man's sexual irregularities.

The apologists and defenders of this iniquitous trade—who are found in every age and clime—euphemistically style it "the oldest profession in the world," and even seek to dignify it with poetry and pathos. It is pathetic, yes, as malignant cancer is pathetic—for its victims; but the physician who, understanding the cause and cure for cancer, should guiltily conceal both, and go about proclaiming that cancer is *necessary to health*, would get short shrift in commiseration or tolerance from the people.

Many theories have been advanced to account for prostitution, none of which will fit every case. Two scientific theories are deserving of attention: One, that a class of women in whom the sex-impulse is abnormally developed, take to the "profession" as naturally as an alcoholic to drink, or a "dope-fiend" to drugs. Another, that the prostitute is frequently a woman devoid of sex-impulse

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entirely, or of such slight sexual sensibility—affecting also her psychical sensibility—that the profanation of her person is less abhorrent to her than to a normal woman. Mrs. Gallichan relates that an educated courtesan with whom she conversed remarked quite casually: “After all, it is really a very small thing to do, gives one very little trouble, and men are nearly always generous”; and Mrs. Gallichan’s comment on the incident was: “I believe that the traffic of love’s supreme rite meant less to this woman than it would mean to me to shake hands with a man I disliked!”

It is patent, this frigid type of prostitute is *the perfect commercial type*, since she is not handicapped with “feelings” of any kind, to blur her intellectual perception of the pecuniary gain; and I commend her case to the consideration of the women who regard sexual insensibility as *a virtue!* I have frequently heard “nice” women boast of such insensibility; and whether they were stating a fact or not, they were certainly exhibiting great ignorance of a physiological fact. Perhaps if we weren’t so afraid of admitting normal passion in woman, we should at least be spared the abnormal spectacle of “refined ladies” advertising themselves as physical defectives!

The medical world regards both types of prostitutes here described as congenital defectives, “a higher kind of imbecile”—is the name given her by Dr. Bernard S. Talmey (author of “Woman,”

and pathologist to the Mothers' and Babies' Hospital of New York)—whose narrow brain stimuli, frivolity and love of finery, respond only to the tawdry allurements of the hideous traffic, and are absolutely closed to the awful price she pays—eight years (the average life of the professional prostitute) of existence on the lowest round, and then the morgue!

The "economic" theory of prostitution—the one always advanced by Socialists—that women are driven by economic pressure to choose between prostitution and penury, is very meagerly sustained by the facts. The investigations of the Vice Commission in Chicago a few years ago—in so far as its findings may be taken as of any value at all—utterly disproved this theory. They reported the girl working for an \$18 or \$20 per week wage was oftener found straying from the virtuous path, than the girl who received only \$5 or \$6 per week. Dancers, chorus-girls, and forewomen in department stores, receiving steady wages, are under no economic strain to barter their womanhood; yet these are oftener immoral than the cash-girl. It may well be questioned, whether poverty *alone* ever drives a woman into vicious courses. It is an insult to a virtuous woman to believe otherwise.

No doubt a more frequent cause of incidental prostitution is seduction—"the girl who sins from love"; though she is by no means the frequent occurrence that the man-embittered feminist would

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have us believe. It is a subject on which—from its very nature—definite and accurate data are difficult to obtain; but allowing for the unwritten law of “chivalric silence,” which forbids a man to speak ill of woman, there can be no reasonable doubt that quite as many men have been seduced by women, as there have been women betrayed by men.

Manifestly prostitution on its physical side—in so far as it deals with the congenitally unfit, the “born-prostitute,” sex-pervert, and degenerate—with all the pestilential horrors they can disseminate—is the problem of the doctors and the eugenisists. But in another, and even more important sense, this ancient infamy is the problem of pure women; the problem of the mothers—actual and potential. It is ours, because we have been the primary cause of it; and ours, because upon us and upon our children has fallen its most cruel, crushing blight. The fact that we blundered ignorantly in the premises could not save us from the consequences of our folly, any more than a baby’s ignorance of physical law will protect his hand when he clutches the lamp-flame.

The only thing for us now is to direct our most intelligent efforts toward repairing some of the damage we have caused, and try to prevent its further spread. There is still an amazing amount of ignorance among women on the subject, and quite as much moral cowardice, and selfish indifference to the evil. I recall with a sickening shud-

der the number of Christian mothers who are still repeating that old wives' fable—that sexual continence is detrimental to man's health—"the greatest lie ever invented to cover sin," in the language of Dr. Clement Drakes, of Rugby, who is only one of a number of modern medical authorities to combat and refute this time-honored fiction.

Forty of the most eminent English physicians recently signed a manifesto, asking for a Royal Commission to investigate the subject of venereal disease and its devastating effects upon women and children; accompanying the request with expert opinions—all carrying the same import, namely, that chastity does no bodily harm to anyone; that sexual continence is wholesome for men as well as women; and that whoso will keep his—or her—*mind* chaste, will be able to maintain bodily chastity also with reasonable effort. All authorities agree that the chief trouble comes from unchecked impure imaginings. "A young man who will keep his thoughts off the subject," says Dr. Talmey, "can keep himself as chaste as a woman; and up to the age of twenty-five, it will require no special fight to do so."

Out of the pseudo-scientific opinion, that sex-restraint was impossible to man, grew the belief that prostitution was "a necessary evil," not alone for man's benefit, but for the pure woman's protection! Thus, with this twofold lying plea for its justification, this monstrous thing has lived

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and thriven, the gnawing canker at the heart of pure love, yet hard to dislodge, because so firmly entrenched in falsehood, sensuality, and habit.

And so the old lie persists. Even while one playwright depicts for us the horrors of retributive vice—its scourging “whip” descending with cruel force upon the eyes and limbs of unborn babes; another assures us that “the eternal Magdalene,” like the brook, must go on forever; though as everybody knows, there is a very intimate connection between the cult of the Magdalene and the blind babies! Yet by way of making her “painted woe” more attractive, it is staged as a beautiful, spirituelle woman, whose bowed figure enveloped in golden hair, is further dignified and idealized by distributing through the audience copies of Lecky’s famous—and infamous—description of the prostitute: “The supreme type of vice, she is ultimately the most efficient guardian of virtue. But for her, the unchallenged purity of countless happy homes would be polluted, and not a few who in the pride of their untempted chastity, think of her with an indignant shudder, would have known the agony of remorse and despair. . . . On that one degraded and ignoble form are concentrated the passions that might have filled the world with shame. She remains, while creeds and civilizations rise and fall, the eternal priestess of humanity, blasted for the sins of the people.”

I think it a far more accurate statement of the

case, to say that *the people are being blasted* for the sins of the prostitute—and will Monsieur Eugene Briex please take the witness-chair!

One can but wonder at times why those learned doctors of the past, who were preaching this accursed doctrine of sex-license to young men, did not know that *a woman's* nerves might break under a prolonged sex-strain also; and that the venal woman, whom they prescribed for men, would make it more difficult for both sexes to find normal sex-satisfaction in lawful marriage. One wonders again, why the parents who so complacently condoned their son's licentious ways—under the doctor's comforting directions—caught no intimation of the tragic truth, when a daughter went into nervous prostration, or ended her days in a hospital for the insane.

Sir Almroth Wright is not popular with suffragists and feminists, and from our reading of Sir Almroth, we gather that the New Woman is no favorite with him; yet he has drawn a picture of the English militant which created more sympathy for her than all her "hunger-strikes," or other picturesque appeals: "The recruiting field for the militant suffragists," says the author of "The Unexpurgated Case Against Woman-Suffrage," "is the million of our excess female population, that million which had better long ago have gone out to mate with its complement of men beyond the sea. . . . A class of women who have all their life long been strangers to joy. . . .

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Women in whom instincts long suppressed, have in the end broken into flame. . . . These are the sexually embittered women, in whom everything has turned into gall and bitterness and hatred of men. . . . One side of their natures has undergone atrophy, with the result that they have lost touch with their living fellow men and women."

An American feminist, Miss Edna Kenton, admits the truth of this diagnosis, but upbraids the distinguished English biologist for not prescribing a remedy for the trouble he describes. She demands to know, very justly I think, what Sir Almroth Wright intends to do about it.

It is a very pertinent question, and one that some Sir Almroths of the present or the future will shortly have to answer. Sir Almroth indirectly indicated one solution of the problem, when he suggested—rather brutally, from the sentimental standpoint—that the militants "go out to mate with their complement of men beyond the sea"; for England's colonial policy of foreign war is responsible for "binding these men to exile," and depriving these women of the husband and children which every normal woman wants, and every woman should have.

A German woman-writer, Laura Marholm (Mrs. Hansson), whose contribution to the literature of the Woman question comprises several works—"Modern Women," "The Psychology of Woman," "We Women and Our Authors," and whom J. Lionel Tayler pronounces the most illu-

minating of all the modern writers on the subject, says in her "Buch de Frauen" (1895): "A woman has no destiny of her own; neither can she become a destiny except through the man. Mentally, even more than physically, she requires the stimulus of man, otherwise her life becomes vacant and wasted. The more womanly she is and the more richly endowed, the more urgent is her sex need, for not only her womanhood, but also her genius, needs calling to life by the embrace of a man. If even the average woman cannot attain the full consciousness of her womanhood without man, how much less can the woman of genius in whom sex is the actual root of her being, and the source from which she derives her talent and her ego. If her womanhood remains unawakened, then her life—however promising the beginning, becomes a gradual decay, and the stronger her vitality, the more terrible will the death struggle be."

Concerning the "new woman" who scorns this view-point, and asserts her "right" and her determination to be politically and economically "independent" of man, this writer remarks: "These women are generally individualistic, and yet are not able to stand alone; and there comes a time in the lives of all such women when they find themselves standing at the door of the heart's innermost sanctuary, and realize that they are excluded."

Unless these have wisely followed Ellen Key's advice and example, to transmute their unfulfilled

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sex needs into intellectual activity and unselfish social work, they naturally become the most embittered and aggressive leaders of sex-war.

Nature has very wisely and kindly provided for the carrying out of her design, in having an equal number of girl, and boy, babies born into the world; but war and prostitution have combined to thwart her benevolent design. It is these twin relics of barbarism, war and prostitution, that have contributed to present civilization, the problem of the "strangers-to-joy" women. Those women who have—during many years—sacrificed upon the altars of chastity—if blindly, still heroically; who have fought with the demons of hidden desire, and if not "more than conquerors," have at least kept outward faith with the race. They are far more deserving of sympathy and help, than the Magdalenes of earth, and unless the chaste woman is to be further sacrificed, the Magdalene must go!

I have gone into the subject of prostitution thus fully, not only because of its vital bearing upon woman's life and happiness; but in order to trace its logical connection with woman's failure—back there some thousand years ago, as soon as she had the power—to demand chastity of man.

Her failure to do so not only entailed continuing injury to the race, but robbed her individual life of the richness it might have had from a more complete spiritual union with her mate. Woman's disappointment in marriage is oftener

due to this, than to any other one cause, the wife's disappointment being taken so much as a matter of course, that the most the average married woman asks, is to find compensation in her children!

Hence the second passion of woman-kind, the passion of motherhood, has come to fill to the full the emotional cup of most women. This is her supreme function, and her great opportunity. Nature has specially honored her in making her the more important, responsible partner in the work of sending forward the flame of life. Man, being concerned with other things, is content to leave in her hands, the care and early guidance of the new beings so much nearer and dearer to her than to the father—even before they are born!

Surely here she may realize herself in love, and find compensation for the passing of that earlier dream of happiness. Nor can it be doubted, that many mothers do realize this compensatory joy that evens all the rest. There is nothing like the velvety clutch of a baby finger, the pressure of a soft little head against her breast, for taking the bitterness out of a woman's heart, and smoothing the tangles from her brain. "The child, too, clothes the father with a dearness not his due," sometimes; and so the whole setting of her life becomes adjusted to an easier plane.

Yet even the first pure joy of motherhood may be dimmed—and even eclipsed, by the shadow of that old failure—woman's initial blunder and

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treason to the race, destined to dog her footsteps all through the long march of humanity, until some new order of woman shall be evolved with sufficient vision and sufficient courage to start the process of retrieval. For to the consequences of this first lapse in duty is chargeable the fact that so few women may perform the first duty of motherhood—to select a fit father for her children. The feminists talk a good deal of high-flown nonsense about “free selection in love,” and to this end they want the ballot and “economic independence,” they say; but I fail to see how these advantages will aid them much in “a free choice of rotten apples”!

And the “rotten apples,” be it remembered, are the logical fruit of woman’s refusal to educate men to chastity. I don’t claim that it would be an easy task—and much more difficult now, than if we had tried it earlier; but I have little patience with the plea, that anything which *ought* to be done, *can’t* be done, when no effort has ever been made toward it. The feminist contention is further weakened by the very common observation, that women don’t even choose the *best* of the “rotten apples”! Indeed, I regard this as such a characteristic feminine weakness—observation being assisted in this case by personal experience—that I have almost concluded that the only time a woman gets a good man at all, is when she “gets picked”—and not when *she* does the picking!

But if she has the good fortune to belong to this

happy band of the marital elect, the opportunity to realize herself in successful motherhood is greatly strengthened, since she is unhampered either by perverse hereditary tendencies, or by the countervailing influence of a perverse spouse. And everywhere these untoward influences are present, the mother has a great strategic advantage in *being left alone with her child* at its most impressionable age; whilst the other parent—whatever his diabolical traits—is occupied with the outside business of earning a support for the family—and incidentally “proving an alibi” during most of the time when the child is receiving those fateful “first impressions,” whose other name is tenacity—which persist oftentimes to the verge of the grave.

This one great central fact, which gives the mother practically an unfettered opportunity for moulding the life and character of her child, at the same time lays upon her the *greater responsibility* for the ultimate result; a responsibility so terrible, so awful in its far-reaching effects, that one is simply aghast at the sheer foolhardiness of those who would add to it one unnecessary burden! Verily, it is strange that this should require any special emphasis—that if there is one thing more than another which requires no enlargement, it is woman’s responsibility—seeing it already transcends any other responsibility known among human relationships.

That which *does* require quickening and deepening, however, is woman’s *sense of responsibility*

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which is at present very poorly developed in the majority of us. Men are chiefly responsible for this feeling of irresponsibility on the part of women; and it must be counted man's greatest sin against womankind, even though in most cases it was inspired by kindness. The feelings of tenderness and chivalry developed in monogamy, which prompted men to shield women from physical hardship, soon extended to the wish to shield them also from the mental discomfort of being "blamed," or held to account when things went wrong.

Thus it came about that the most finely developed men assumed responsibility for everything; bore their own burdens and the woman's, too; promptly took the blame where blame was due, and looked with indulgence on woman's shortcomings in the home—and elsewhere. This generous attitude toward woman became the recognized standard of manliness in social etiquette, and many men who were very far from feeling it—who were selfish churls at heart—affected some outward semblance of chivalry, in deference to public sentiment. The English poet, Kipling, who penned the ungallant line, "The female of the species is more deadly than the male," wrote also:

"If there be trouble to her-ward,
Which a lie of the blackest can clear,
Lie while thy lips can move,
Or a man is alive to hear!"

And so woman has been lied to, lied for, and lied about throughout the centuries, until it is not surprising that she has no great love for truth herself, nor any very clear notion as to what *is* truth; and thus the most beautiful thing in human relationships—gentleness of the strong toward the weak—has been abused and degraded to the ignoble end of encouraging hypocrisy in men, and self-delusion and irresponsibility in women.

And in no class of women has this feeling of irresponsibility been more fostered than in mothers—they whose fundamental obligations transcend all others—because of the peculiar tenderness felt for them by both sons and daughters. The natural tie—the strongest on earth—re-inforced by pity for her sufferings, and gratitude for her sacrifices, makes the mother-figure the most appealing in the world; blinds the eye to her offences, and stifles the voice of honest criticism—without which no class and no individual can ever attain full-rounded perfection.

Yet the children of earth may not accuse the woman who bore them—without shaming themselves. Hence the imperative necessity of self-examination and self-accusation by the mothers themselves, if we are to begin at the beginning of any really constructive “woman movement,” since everything and everybody *starts with a mother*. “All the large beginnings of life,” says Chesterton, “are female; the very blankets on the bed, the cushions on the sofa, are more mother’s than

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father's. The tapestries on the walls suggest the swish of mother's skirts, and the kitchen is the enchanted cavern-home of fairy spirits, the laboratory of gigantic happenings!"

Boris Sidis, an eminent Russian sociologist and child-psychologist, whose successful work among the defective children of New York City alone entitles him to high praise, says: "*The mind of the growing generation controls the future of the nation. We may say, all man's struggles, moral, religious, economic—all the combats and conflicts that fill the history of mankind—can be traced back finally to the desires, beliefs and strivings which were cultivated by the early social environment of the individual.*"

And the point to be emphasized, in fixing woman's greater fundamental responsibility for everything—whether good or bad—in the world, is, that *women*, far more than men, constitute this "early social environment of the individual," which, according to this eminent child-educator, casts its beams—or its shadow, so far into the world's affairs.

It is no new idea. It is the unanimous teaching of all the educators, publicists, and sociologists since time began. Everybody subscribes to it as an abstract proposition; it is only when the attempt is made to make an individual application of the principle to *our own case*—or that of *our mothers*—that we enter indignant dissent! And so we find it more convenient to regard the bearing

and rearing of children as a hit-or-miss venture—entirely the sport of chance, not in anywise regulated or controlled by fixed laws. "Children," we are told, "are curious buds of uncertain blossom"; if the blooming is fair, the mother must be given the credit; but if the human plant falls a victim to early blight, some other theory is found to account for *that*. "The hand that rocks the cradle is the hand that rules the world," is a pretty figure of speech, which appears to have been invented to allow mothers to "lay the flattering unction," when the "rocking" is creditable, and to gracefully side-step it when it isn't!

Yet if there is any sociological value whatever in all the preachments about the crucial importance of early training, it must depend on the operation of *fixed and unalterable laws*—not "man-made statutes," but God-made statutes, if you please, which operate impartially either way; which may not be brushed aside with indulgent sentiment; which are as hard, as cold, and as inexorable in their working, as the law of gravitation.

The mother surrounded by young children is subject to certain great natural laws, which if properly understood and obeyed, make her as potent in controlling and determining the character of her children, as is the scientific manipulator of the great natural forces—heat and electricity; who by seeking out the laws of their being, and acting in consonance with them, is able to harness them

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to his purposes and make them do his bidding—but who meets instant death whenever he goes counter to them!

So shall the mother who puts herself—and the young lives entrusted to her—in unison with God's great laws governing the bodies, minds, and souls of children, find in these her powerful allies; but if she goes counter to them—whether consciously or ignorantly—"out of the dark will come the axe-stroke" which punishes every infraction of natural law.

"No child ever gets further away from its mother than the length of the umbilical cord," says Olive Schreiner; and by means of this strongest natural bond, the bond between the young child and its mother, the latter may summon to her aid the *law of responsiveness*—in obedience to which all human nature, and especially *young* human nature, responds to kindly sympathetic handling. But it must be sympathetic, it must be understanding, if the mother would strengthen by her own wise efforts the golden cord of filial love which Nature has put into her hand, and which can be given the binding force of tempered steel—if the mother knows her business!

But how often, alas! instead of strengthening the natural tie, an uncomprehending mother will weaken it—to the breaking point sometimes; or sadder still, convert it into a spirit of antagonism—and all with the best intentions in the world, which makes the pity of it! Perhaps if some of the

"old-fashioned mothers"—who are getting far too much eulogy these days, incidentally—had known less about theology, and more about child-psychology, we should not so often have witnessed the pitiful spectacle of mother-love devoted and self-sacrificing, yet powerless to influence, and helpless before wrong tendencies in the child, because the mother failed to *understand* its needs. For nothing is truer than that love—even unselfish love—is not enough, *without* sympathetic comprehension of the child's nature and peculiar needs. It is as great a mistake to be too lenient as too severe—apostles of the Montessori idea to the contrary, notwithstanding. Pushed to extremes, this is as hurtful as too much repression, since it deprives the child of the wholesome discipline of self-restraint and self-renunciation. Only voluntary goodness can be depended on ultimately, 'tis true; and but for the all-important part which the *law of habit* plays in our lives, it might be as well to give the child a loose rein until he reaches "the age of discretion"—provided you are sure he can reach it unassisted. Habit, however, is the most dangerous factor with which the guardians of youth have to reckon—for the habits of childhood may hang chains on adult character, and children cannot, therefore, be safely left to their own devices in the early formative period. Physicians know how vital to later development is a vigilant regulation of physical habits in children.

"There is a prevalent notion that the saloon

makes the drunkards," declared an eminent New England physician I once knew, "but this is a mistake. The saloon is the effect, not the cause of drunkenness. The unhappy truth is, that mothers who permit children to form habits of irregular or excessive eating and drinking are laying the foundation for a future craving for artificial stimulants." Miss Lathrop, of the Child's Welfare Bureau of the United States, gave out a recent statement, to the effect that 300,000 babies die annually in this country through their mothers' ignorance of infant hygiene and sanitation.

Ellen Key gives the mothers another illuminating tip as to the prevention of drunkenness, in the words: "It is possible for woman to fill the home with such a beautiful personality; to so intoxicate its inmates with the beauty of home-comfort and the joy of living, that they will not crave the intoxication of alcoholic stimulants."

Herein is also revealed the third great law which controls the mother's task, namely, the *law of imitation*, in accordance with which every young life *grows into the likeness* of its environment; which says to the mother: *Be yourself* what you would wish your child to be, and you can leave off most of the preachments. If the modern woman would employ some of the leisure created for her by the whirr of machinery—of which Olive Schreiner, et al., complain so bitterly—in cultivating in herself a taste for good literature, good music, and good pictures, that she might pass them

on to her children, it would serve the double purpose of curing her boredom and equipping her children with one of the best means for combating evil. And for the childless women, there are perhaps enough friendless children in the world to give any of these a mother-job who wants it.

If the women of large wealth and broad culture—who find the time drag heavily—would open their handsome homes, at intervals, for the instruction of the daughters of the poor, in home-craft and mother-craft, giving them the benefit of their superior knowledge and ripe experience, glimpses of æsthetic culture undreamt of in their meager lives, and best of all, the kindling inspiration of warm human sympathy drawing rich and poor together, some of the “womanly unrest” which is born of idleness and ennui, would find a useful and wholesome outlet.

And the cure for all the deeper discontent of woman is to be found in the spiritualization of sex, and the development of a higher, more enlightened, responsible motherhood. This I conceive to be the true answer to the Woman question, and this the constructive program for the future.

All that woman now enjoys has been secured for her by man; and if she is to advance further, it must be by *developing herself*. But the great truth which must be constantly emphasized—because the feminists and suffragists are doing their utmost to obscure it—is, that *she must gain the*

new heights with her own weapons—not with man's!

She cannot win in political or industrial competition, any more than she could win with clubs or rifles. *She isn't built that way.* Her only hope of leadership is in developing the spiritual side of life by developing the spiritual side of love. A fact on which all the more intellectual, finer type of feminists insist, is that sexual love, besides its function of sending forward the physical stream of life, has distinct æsthetic, intellectual, and spiritual functions and ends, tending to a closer, more permanent, more emotionally and intellectually complete union between the individual man and woman.

"In this higher development of sexual life on earth," says Olive Schreiner, "as man has so often led in other paths, woman—by reason of these very sexual conditions which in the past have crushed and trammled her—is to lead the way, and man to follow."

Now when the feminists speak of the sex conditions which "have crushed and trammled woman," they always mean man's imposition of chastity and fidelity upon her, but they always omit the completion of this idea—that the only reason woman has been "crushed and trammled" by the one-sided monogamy thus instituted by man, was her permitting it to *remain one-sided*—this was woman's fatal oversight; and it is quite true, as Olive Schreiner says, if there is to be any fur-

ther advancement, *woman must take the lead* by repairing this old blunder.

Ellen Key assures us that the New Woman is going to insist that she be judged by some other standard than female chastity; that there are other virtues to which she will aspire. This is good news—if only she will hold to the chastity also! I have long thought that involuntary chastity, enforced upon her from without, while beneficial to woman and to the race, was nothing for woman to “feel stuck-up about”; and now that the feminists announce that she is in the mood for the acquirement of some independent virtues, I should like to suggest that we start with *frankness*—a little wholesome truth-telling, that is to my mind, the *sine qua non* of all character development.

A good beginning would be for woman to speak the truth about sex; to say that she has failed to lift man to a higher sexual life, because she has failed to dominate and spiritualize her own sexual emotions; and until she does this she will not be any more “untrammelled” by freer divorce, nor by the abolition of the marriage tie altogether. The woman who fails to lay a firm, cool hand upon her erotic emotions, and spiritualize them, *is still dragging her sexual chain*, whether in marriage or out; whether she figures as an abject wife, as an embittered spinster, or in the “free alliance”—falsely so-named, since her willingness to accept this *more one-sided* arrangement than marriage even—usually indicates that her sensual

chain is heavier than the most. For society and the state require a man to give *something* where his oath is pledged, which he is under no obligation to give in the illicit liaison; and the woman has no protection except *the word of honor*—Heaven save the mark—of a man who, while yielding nothing himself, is yet willing to take everything from her—even her good name, which though not enriching him, leaves her poor indeed!

A very absurdly mawkish plea sometimes made for the illicit union, is that the man often feels more *firmly bound* by his "gentleman agreement," than by his marriage vow; so that it really looks as if the men and women who are so eagerly pursuing "freedom in love," would be forced into lawful marriage as the *less trammelled* form of the sex relation! The more so, that no form of it, neither bound nor free, affords any guarantee of love's continuance; mere physical passion cools off under any form of association; but most thoughtful persons will agree that permanent marriage affords the best conditions for the development of the *spiritual elements* which alone can prolong love's life, and sanctify the relation—even according to the best feminist standard.

Again, the man-embittered woman, militant suffragists, et al., are also displaying unconsciously their sexual chains. For even as the weak mother, who permits her children to walk over her, is later heard bitterly up-braiding them for their lack of consideration, so the woman who is too worship-

ful and pliant in her attitude toward man, is frequently found denouncing him with unusual venom. All of which is in perfect accord with the psychologic truth that bitterness is always an evidence of weakness—as well as selfishness. The truly great souls never exhibit bitterness in any emotional crisis.

Thus it is seen, woman's emancipation from her most galling bondage—the bondage of unrealized love—cannot be won by following the backward track indicated by feminist and suffragist propaganda; but only by traveling the upward path whose goal is a more perfect motherhood. It is the New Mother, and not the "New Woman," who is the rainbow figure of prophecy in the "woman movement."

Two strong impelling motives are back of this New Mother movement: it is so sorely needed, and it is so tremendously worth while.

The noblest of the feminist writers, Ellen Key and Mrs. Gallichan, sense this truth, and boldly proclaim it—to their eternal credit—even while some of their pronouncements seem very much at variance with its realization. "All we dream of for the future," says Ellen Key in 'The Renaissance of Motherhood,' "may yet be realized, and realized through the women, if the mothers of the next thousand years will consider it their highest happiness to promote *through their children* the evolution of the race toward a higher humanity."

To Ellen Key we are also indebted for the most

helpful suggestion in the whole range of feminist literature, to the loving woman prone to carry self-sacrifice too far—which is given in the words: "We must seek again on a higher plane, *the equilibrium between self-sacrifice and self-assertion*, which finds its most perfect realization in motherhood."

No type was more common among the mothers of the past, than the weakly sacrificial—"the doormat"—type of woman, who should also be accounted the most "immoral" woman in the world—measured by the trouble and misery resulting oft-times from her senseless and futile self-effacement. Robert Louis Stevenson puts into the mouth of one of his characters: "There's just the two sets of them—them that would sell their coats for ye, and them that never look the road ye're on. That's a' there is to women."

Of these two extremes, the latter is preferable, in the effect on her domestic environment; and also on herself—because she receives her just share of censure at least, and is not permitted—as is her more unselfish sister—to idealize her weakness and have it counted unto her for righteousness! This weakly sacrificial type of mother was more responsible for the abuses developed in the patriarchal family than was its "tyrannical" head; for all that was needed to bring him to terms, and reduce his arrogance to affability, was a little spirited opposition and self-assertion from the mother of the household. The suffragette objec-

tion to the Common Law precept—"man and wife are one"—that "*the man* is always *the one*," carries an unconscious indictment of the wife. If the law made man "the one" on the outside of the home, it was all the more incumbent upon woman to see to it that he should not be "the one" on the inside; the wife who permitted such monopoly of both spheres, simply was not "onto her job," that was all!

This must not be construed, however, as either defence or apology for the household tyrant—who is always despicable; so despicable that we must find "the reason" for him—in order to do away with him! Indeed I have known quite a few patriarchal heads who richly deserved all the feminist pommeling being inflicted upon the whole male genus. One stern old gentleman in particular, I recall; the "head" of a Southern family—"as old as the hills, and much more respectable"—where I was a frequent visitor in childhood, who will ever figure in my recollection as the dignified embodiment of all the masculine meanness of soul conceivable. His high stock-collar, shiny black broadcloth, and sallow smile—a pale, icy flicker—dispensed so much gloom round the Sunday dinner table—where we were all called on for a Scripture text and some account of the morning sermon, that this alone would have roused my cordial dislike of him; but this was aggravated and intensified by the selfish gastronomic pampering he received, in having special dishes and dainties

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provided for him, which he ate in the presence of his family and guests without offering a morsel to anybody! Not even to—and this was the most scandalizing feature—the chance “stranger within the gates,” who usually, in the Southern code, was treated with marked consideration. I had never heard of feminists in those days; but if I could have had a prophetic vision of them—and had they seemed much more terrible to me than they ever have—I should have rejoiced to see them all come en masse and sit on this old gentleman’s chest! As it was, I registered a solemn childish vow, that if I ever had a husband, he should *not* behave like *that*—and he never did!

And now I invite feminist consideration of the reverse side of this patriarchal family picture: The wife and mother was the gentlest, sweetest, *most self-sacrificing* woman I ever knew—have you ever noticed how this type is usually found paired with your male tyrant?—who *never opposed her husband in anything* (though if ever there was a place where militant tactics were “indicated,” it was in this patriarchal home), who deemed it her “duty” to bear a dozen children to grow up in this dreadful atmosphere; and whom she humored—by way of tempering the father’s severity—after the unwise, indulgent ways of kindly, ignorant mothers. Trained in the simple evangelical faith of her time and section, this devoted mother piously believed that if she “dedicated her children to the Lord” in infancy, in-

structed them in the Scriptures, and prayed over them "without ceasing," that an "All-Wise Providence" would somehow, somewhere, and sometime, make it come right; and it is doubtful if even the terrible sequel—four of her six sons became drunkards, and three daughters died in early womanhood—brought her any warning intimation that *something* had *somehow* made it go very wrong.

Oh, why had not somebody told this poor mother, and all the countless poor mothers like her—whose sobs and suffering have filled the world with pain—that it was no use praying to a God of Law unless they would take the trouble to *find out the law*, and put themselves and their children under its beneficent operation? Why were they not told that well-meaning intentions, uninformed and misdirected, never solved any problems—only created them, and that too much self-sacrifice is the most senseless and costly form of cruelty? If those learned old doctors, who knew so much about the ill effects of sex-tension on man's physical well-being, had been equally solicitous in warning mothers about the portentous significance of pre-natal influences, many a life-tragedy might have been averted.

Is it not the most amazing fact in the world, that there should never have been among men and women any large, concerted, intelligent, and consciously directed effort to train woman for motherhood? We have had schools of training for every

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other profession, trade, or vocation, under the shining sun; while the most important vocation on earth—the business of mothering and training the race—has been left to chance and the maternal instinct!

There have been, of course, individual mothers—scattered here and there through all periods of the world's history—who sensed the requirements of their rôle, and lived up to them, otherwise the human race would long since have been snuffed out in darkness! But the *big fact* remains, that *mothers as a whole are the least efficient class of workers or professionals*; and no fear of "hurting the mother's feelings" should prevent proclamation of the fact—and its cause.

We must face the fact that the reason so many women have made a failure of their mother-job, is *because they failed to put intelligent thought into it*. A psychologic truth of deepest significance is that nothing is fine, and nothing is interesting—neither love nor work—*until we put thought into it*. Robert Louis Stevenson, who usually "hits the bull's eye" with his bits of philosophy, says: "People in general get only so much entertainment as they are able to give; which is why the world is always a dull place to dull persons." It is not what one gets *out* of a task, but what one puts *into* it, that makes it interesting; and if women had put more thought, more imagination, inventiveness, and skill, into their mother-business and home-making, we should not have to listen to all

the stupid drivel about the "narrowness of woman's lot," which has afflicted us of late.

If the women who look with such covetous eyes on masculine pursuits, and think womanly occupations suffer by comparison, would read H. G. Wells' account of "the Sun Snarers" (Prelude to "The World Set Free"), they might catch a revealing ray on the present trouble with the womanly occupations.

For Wells pictures masculine activities on a very low, stupid level, *until man began to think; to seek out the hidden sources of power, under his feet and all around him*: "He fled the cave-bear over the rocks full of iron ore and the promise of sword and spear; he froze to death upon a ledge of coal; he drank water muddy with clay that would one day make cups of porcelain; he chewed the ear of wild wheat he had plucked and gazed with a dim speculation in his eyes at the birds that soared beyond his reach. He watched the streaming river and wondered from what bountiful breast this incessant water came; he blinked at the sun and dreamt that *perhaps he might snare it and spear it as it went down to its resting place behind the distant hills.*"

Mixed with this was another dream almost as daring, that one day a mammoth might be beset and routed. And then after æons of savage gropings, faith came to join speculation in man's musings, and sent him seeking, seeking, seeking throughout all Nature's realm; seeking truth,

seeking power, seeking happiness. But the point to be emphasized, is that it was *the union of faith with thought* that "doomed the mammoths, and began the setting of that snare" which ultimately caught the sun!

"The day has passed when women in their walled cells can stupefy their souls with dreams for their children," writes Miss Edna Kenton in the *Century Magazine* (1913), in an article designed to show that the "cause of woman" and the cause of the suffragette militant are identical, and for whose luminous exposition of the subject the *Century* editor evokes special consideration from the reading public. Unfortunately, this brand of feminist doesn't know that the business of "stupefying souls" is not confined to walled cells; that quite as much of that is taking place in the open; and nowhere is it more in evidence than in the ranks of Suffrage fanatics obsessed with hatred of every womanly task. Only a very stupid woman could ever permit her home to take on the character of a prison for herself or any of its inmates. The home is not necessarily woman's "place" always, but it is pre-eminently *her business*—her paramount concern, wherever she is; and whatever its character, it more accurately reflects her personality than any other, and she is more responsible for it.

Mrs. Charlotte Perkins Stetson Gilman labors mightily, throughout a volume entitled, "Home," to show the cramping, dwarfing, and generally

degrading effect of the home atmosphere upon all the activities conducted within its walls, from cooking to child-culture, from home decoration and economics to home manners and ethics. What Mrs. Gilman has really done, is to draw a heavy indictment—supported by the facts in many cases, alas!—against the incompetence and low cultural development of *the woman* in the home, who sets the pace for everything and everybody in it.

Mrs. Gilman's remedy for the unhappy conditions she finds so prevalent in modern homes is to have all the household activities taken over by organized bands of community workers—public caterers, house-cleaners, and "child experts" with "keys to children's souls" in their pockets, the "born educators" who are to replace the clumsy, primitive methods of the actual mother, with the most approved Montessorized appliances. She sees no difficulty, apparently, in finding enough "born educators" to go around among all the children who insist upon coming into the world—under good auspices or bad. Nor does she explain why she regards *the mothers* as too incorrigibly stupid to be trained to become "child experts."

If Mrs. Gilman wishes to say that mothers need to go *out of the house*, in order to acquire this expert training, few will disagree with that; even as the lawyer or doctor has gone beyond the confines of his office, to get his knowledge and skill.

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But *going out of the house*, is not *going out of the home*, so long as the *home as an institution* is the central idea in woman's thoughts; the true womanly woman will carry with her wherever she goes, the atmosphere of home.

Mrs. Gilman disclaims any wish to abolish the home—oh no!—but I think it would require an “expert” to say where the boarding-house stopped and the home began, under the system she advocates; and they would be very lucky parents indeed—mothers as well as fathers—who would “know their own children”—under her “state motherhood” plan.

Whether woman is queen or slave, household drudge or high priestess of home-love and race-culture, is determined entirely by her own personality; and the *home atmosphere*—which influences children more than sermonizing—is entirely a matter of *character interaction* between the inmates, wholly unaffected by statutory law, and very little affected by economic conditions.

I suppose most men would be household tyrants if we'd allow them, but why should we allow it? There might be more excuse for it, if men were born *men*; if they sprang full-coated, full-trousered, and bewhiskered, into the arena of sex-contest, we might not always be equipped to cope with them. But they don't come to us in this formidable shape. We hold them in our arms before they are twenty-four hours old; they are dependent on us for food and shelter, to bind up their wounds,

satisfy their curiosity, and administer wholesome discipline. Now the question for the militant suffragists is, why have women gone on generation after generation, and century after century, *bringing forth and bringing up a race of tyrants*.

If a boy is permitted to bully his mother before he is five—a most frequent occurrence—and to bully younger sisters and brothers, as well as servants if there be such in the home, by the time he is twelve, what more natural than that he should expect later on to bully his wife and daughter? And if this carefully trained household tyrant encounters no feminine opposition anywhere, why should he have any respect for womankind?

"What!" I think I hear a suffragette exclaim, "is this anti-suffrage writer endorsing *militancy*?" Certainly. Militancy of the right sort and in the proper time and place—within the home and practiced on the male members of the woman's own family—put into operation a century ago, would have saved us the modern scandal of the bomb-hurling, window-smashing variety.

Never was there a more dishonest, or a more cowardly plea, than the plaint against "a man-made world"—while maintaining guilty silence concerning the *woman-made men*!

The suffragette's scorn of woman's work in the home can only be explained by the very great ignorance among women as to the nature of that work, as evidenced by the trite Suffrage pronounce-

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ment that "it wouldn't take more than 10 minutes to vote," indicating that the only possible injury that could befall the home *through woman*, is entailed by her absence!

Now the important thing about woman in the home, is not how much time she spends away from it—or in it; but *knowing her business* when she is there, which can be affirmed of very few. She should know how to manage children, and she should know how to manage men. And how many women of your acquaintance can manage either? Yet this is the most important thing in the world for woman to know, because her happiness is more bound up in these two relationships. It is her supreme concern, because it is her supreme reward. And the only reason her home occupation ever lacks dignity or interest, is her failure to *put intelligent thought into it*.

"If by household drudgery, you simply mean hard work," says Chesterton, "then I grant you that woman 'drudges' in the home, even as a great general, a great jurist, or a great bishop drudges at his post. But if you wish to say that the home work is harder because it is dull, colorless, and of small import, then I don't know what you mean. To put it shortly: a woman is shut up in the house with a child at the age when he is asking all the questions there are—and some that there aren't; if she learns all she needs to know to answer those questions intelligently and entertainingly, I understand that she must be a very busy woman, but I

should think it strange if she developed any of the *narrowness* of a specialist. . . . To be Queen Elizabeth, within a given area, deciding banquets, labors, and holidays; to be Whitely, within a given area, providing books, toys, cakes and boots; to be Aristotle, within a given area, teaching manners, morals, theology and hygiene—I understand how all this might exhaust a woman's mind, for my life I can't see how it could narrow it. . . . Why should it be called a large career, to teach other people's children the Rule of Three, and a small career, to tell one's own child about the universe? Why is it considered broad to be *one thing to everybody*, and narrow, *to be everything to some one*? Nay, I may pity Mrs. Jones for the hugeness of her task, I can never pity her for its smallness." What "Mrs. Jones," and especially the ballot-chasing, man's-job pursuing Mrs. Jones needs to be pitied for, is her narrow vision, which prevents her from beholding the glorious possibilities for development in her woman's job. It is the biggest job in the world; the only trouble is with the woman who isn't big enough to fit it.

This then is the starting point of a really constructive, progressive "woman movement": Take the mother-business down from the cross of sentimentality on which it has been nailed for centuries, and put it on a scientific basis. Make women understand that *efficiency* is as essential to success in the mother-business as in any other; and when we say a "good mother," it shall convey the same idea

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as when we say a "good" lawyer, or doctor, or architect; that the mother's "goodness" must stand the same test as these other professions, and her work be rated *according to the quality of the finished product*. People are ready enough to applaud the sentiment, that "every great man has had a great mother"; but they demur instantly to the converse proposition, that every drunkard, libertine, or grafter—every sort of human moral wreck, has had a weak, ignorant, or selfish mother.

And yet, while neither affirmation holds absolutely in every case, the latter has a sounder scientific basis than the former. Every mother has the opportunity *once*—in that early crucial period between the ages of one and ten—to *lay a foundation so firm* in the child's mind and soul, that no counter influence can prevail against it; she may, or may not improve this opportunity; and if she fail, all is not necessarily lost, for some later good influence may redeem the mother's failure. So that it may not be known with certainty how much of a factor she may have been in her child's successful development. But if the development is unhappy, then the mother's failure in the foundational work is much more surely indicated, since all authorities agree that *those first seven, eight, or ten years* at most—are *the determining*, that is, *can be made the determining, period* in the individual's life.

Hence it is true to say that every problem in the world is the mother's problem, because everything,

in the last analysis, comes back to the individual, and the mother has charge of the individual at his *most crucially formative age*. She is pre-eminently fitted to deal with the sex problem, because she is bound to both sexes by the closest possible natural tie, and has the opportunity—as no other has it—to study the peculiarities of both at close range from infancy up. She must therefore *discourage sex-war*, since she cannot side with either!

Nor is there any room for doubt, that if the mothers of the past had been vigilant and faithful in inculcating lessons of chastity for *both sexes*, the world would be a cleaner, purer place to live in than it is today, and mothers themselves would be spared much sorrow and shame. The young of both sexes must be taught that the clean way of looking at sex is the rational way; it should neither be over-rated nor under-rated. On its physical side, it is a bodily want, which is neither moral nor immoral in itself; but because of its intimate connection with the life of the race, and the terrible penalties for its abuse, it requires, more than any other bodily need, to be under the intelligent control of the will.

Talmey, Lionel Tayler, Westermarck, and Spencer, declare that ultimately chastity will be the ideal for men as well as women, and Talmey says it can be cultivated in men, not so much through a sense of personal purity, as through "a sympathetic reluctance to blight young life."

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Some of the most eminent medical authorities give us the assurance that the tendency of progressive civilized life is increasingly toward a more perfect monogamy, mind-comradeship in marriage, and mutual sex purity of living. And no class of society is so competent to assist this tendency toward greater sexual purity, as the mothers; if these would try to impress upon the minds of their young daughters some sense of responsibility toward their young men associates, in the matter of dress, manner, and other suggestive detail, the task of the boy who is trying to keep himself clean, would be rendered much easier.

For it is the thoughtless, irresponsible, provocative—not to say wanton—conduct of the women of his own social class, which plays more mischief in the case of a well-bred youth, than the vampiric woman of the streets, against whom he has been warned and is more or less on his guard. How often do we see young girls—and older women—amusing themselves with men—"innocently," we are assured, and ignorantly surely—playing with this mysterious, holy thing we call sex; and then when she has sailed as close to the danger line as she dare, she prudently withdraws, and leaves the boy to wrestle with his devil as best he can.

This is doubtless what Ellen Key had in mind when she said: "More men are led astray by pure women, than by impure."

Whoever will take the trouble to look into the

heart of a normal boy, will find there as much that is holy and deserving reverent handling, as in the heart of a girl; will find the instinct of chivalry quite as strong in him, as the instinct of chastity in her; and this utterly discredits the attempt to charge woman's downfall in every case to the predatory instincts of man. Even the seasoned libertine usually buys only what is freely offered for sale; and a man must be of the coarsest fibre and deeply bestialized indeed, who does not shrink from the responsibility of violating a virgin.

Mothers can make an effective appeal—if they will try—to their young sons, not by any mawkish attempt to idealize the prostitute as a fallen angel—which in the majority of cases she is *not*, but by arousing sympathy for children and parents with the idea, that the *future* ranks of these wretched women must be recruited with *somebody's little girl of today*. Warm human sympathy is a much more active principle in the average person, than the abstract sense of duty, and when properly appealed to, can be utilized for the accomplishment of much good.

Mothers must also be held primarily responsible for that other momentous problem which is filling the world with strife—the struggle between capital and labor—since both the capitalist and the laborer started life as babies! Yet how strangely we disregard this law of early training. Not only do we fail to lay a solid foundation in the child's early life, but in many cases we do not

even leave the ground clear for others to build. "We make of the child's soul a dumping-ground for all our prejudices, hatreds, superstitions—a hideous heap saturated with credulity," according to Boris Sidis, who says further: "From the dragon's teeth sown in early childhood, there springs in later life a crop of pernicious tendencies—admiration for successful evil, and adoration of brute force. From this early sowing, there rises later the whole brood of flint-hearted men who blindly jostle and fight, and mercilessly tear one another, to obtain for some greedy Jason, some witch of a Medea, their coveted golden fleece!"

Would any boy whose social conscience and altruistic spirit had been carefully trained by his mother, easily develop into a flint-hearted capitalist, or an equally selfish, arbitrary labor-leader?

But if I seem to any to over-emphasize the "poor mother's" responsibility, let me say it is because it has been so much the custom to pass over it entirely, that it becomes necessary to bring it out in strong relief; also, that a fearless facing of *personal responsibility* is a pre-requisite to amendment and reform in anybody, or any class; and that mothers being so *fundamental in the scheme of things, must reform themselves* before there can be any solid and steady improvement in the race. Let me say further, that this placing on mothers the greater fundamental responsibility for wrong, does not carry any harsh condemnation of them as individuals. Most of us "did the best we

knew," perhaps; but the trouble was *we didn't know!*

I am merely seeking to locate the trouble, in order that we may know where to apply the remedy. If the automobile breaks down in the street, we do not wish to tinker on the front wheels, if the trouble is in the back wheel, which does not mean of course that we should hold a council of indignation and pass resolutions of censure on the back wheel!

Now the trouble with human society, as I see it, is that *it has broken down in the back*—in the home; and the only logical inference from this, is, that woman—whose peculiar charge this has been—*doesn't know her job!* And the only logical remedy, is that *she should learn it.*

To the objection urged by some—suffragists and feminists chiefly—that this view relieves man of too much responsibility in the home, and elsewhere, and that a general acceptance of it would make him as irresponsible a creature as I am now charging upon woman, I can only reply: I presume this is a natural conclusion upon the part of those women who hold that men, after taking the mean advantage of woman *in getting themselves born men*, are ever after on the alert to take every other mean advantage of her; but I who hold that a woman's lot holds as many glorious possibilities as man's—maybe more, and who have experienced chiefly the generosity of men—believe it would have exactly the opposite effect, in making men

more careful of their acts, when given to understand that the world was reading in them, *their mother's record in home government*. So that the general recognition of mother-responsibility would operate in two ways to make a finer race of men: by making them finer through their mothers, and finer by their own personal efforts to shield their mothers from the world's censure.

It is so much easier, of course, for a man to eulogize his mother in *pretty speeches*, than to *testify by his life* to her excellence in her profession, that it is not surprising to hear men scouting this view of mother-responsibility quite as actively as women. But I am convinced, that if we could firmly lodge this idea in the world's consciousness, that it would furnish one of the strongest deterrent motives for men to refrain from evil courses. One happy effect of it in this country might quite conceivably be to stop the flow of lachrimose Congressional speeches, over the "sainted mother of ten" who had to close her earthly career *without ever being permitted to cast a ballot*; but who died as blissfully ignorant of this terrible deprivation, as was her weeping son until he found himself in Congress from a Suffrage State!

Only think how lovely it would be to be able to say to such a man: The world isn't interested in your mother's saintliness; sainthood doesn't count any more; *if your life is bearing witness to your mother's efficiency* in her fundamental

task, we are quite ready to believe all you say about her "goodness"; but *if it isn't*, we are forced to conclude that your mother—however good her intentions—was a failure in her work; and we decline to allow *you* to shelter behind any personal halo of your own creation.

An enlightened, responsible, and happy motherhood, is therefore the ideal that beckons to us, and indicates the immediate work for our hands. Let us have schools of woman-craft, mother-craft, home-craft; and away with the illogical heresy that women need training to be responsible voters, when not ten per cent of them have been trained to be responsible daughters, sisters, wives, and mothers! When women learn responsibility in *their* tasks there will be enough responsible *male* voters, law-makers and governors, to keep the Ship of State off the rocks!

In saying all this, I am not unmindful of the small contingent of women—happily small—to whom the glorious possibilities of motherhood do not appeal; and I would not be understood as advocating enforced motherhood for any woman. Let the amaternal woman have her fling in man's world; let her follow any masculine vocation pleases her and extract from it such happiness as she can. But don't permit this neuter type of woman—in the foolish pride of her egotism—to blind the eyes of the average, normal woman to the fact, that *the mother-business is the superior*

work, and the amatenal's choice the *inferior* vocation for woman.

Neither do I advocate anything like cloisteral seclusion or idleness for any woman. I think it preferable that every woman should have some outside occupation before marriage, in so far as this can be done without hurtful competition with men—or with women forced to earn their own support. Let the future mother acquire as large a knowledge of practical affairs as is consistent with the time required for mastering the details of her own business; but let the idea be—in acquiring knowledge on any subject, that *it is to be applied to her own work*—not to man's!

It is not true—as is sometimes asserted—that man and woman need to know the same things, in order to be companionable, the one for the other. On the contrary, if they are dwelling together under the same roof, there is less likelihood of their becoming bored with each other *if they know different things*, the only requisite for mind-comradeship and mutual admiration being, that they know their different subjects *on the same level* of cultural intelligence.

A woman never loses man's respect through ignorance of *man's business*. It is failure in *her own womanly rôle* that wins her the well-merited contempt of everybody in her vicinity—tho' the merciful "conspiracy of silence" prevents her suspecting this unpleasant truth. The suffragette plaint,—that woman is despised because of her

"political inferiority," or her "economic dependence"—finds an exact parallel in that of the incompetent, dishonest workman quarreling with a fine set of tools; or that of a quack practitioner who gives as an excuse for killing his patients, that he was not permitted to practice law, or draw plans for houses!

Now no reasonable person will deny the doctor's "right" to study law or architecture; no reasonable person will deny that some knowledge of law and architecture might sometime be useful in the doctor's profession; but only a lunatic will deny that the first essential for a good physician is to master the requirements of his own job. No profession in the world calls for more different kinds of knowledge, more different kinds of skill, more spiritual graces, and æsthetic culture, than the mother-job; and wherever there is complaint of its being "narrow, dull, and soul-dwarfing," it is because the complainant has failed to develop its cultural possibilities. "All such knowledge should be given to her," says Ruskin, "as will enable her to understand, and sympathize with, but not to *do* the work of man." And no better guide has ever been laid down for woman's education.

No branch of study need be debarred woman, and no masculine occupation (save that of the practical politician) be absolutely closed to the *exceptional woman*—with time, inclination, and ability to enter it; since this last type will

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never be numerous enough to interfere with the maintenance of *the line of distinct demarcation* between the eternal masculine and the eternal feminine, whose preservation is an absolute essential to race advancement.

In an interview story (Harper's Bazaar, Nov., 1913), concerning her "Tante" rôle, Ethel Barrymore is quoted as follows: "Every time you create an artist you spoil a woman; the artificial supplants the natural, the mask the real countenance. . . . Applause is the only reward for artistic success—but is there anything in life more transient, more hollow than applause? . . . It is good for all of us to know what are the realities and what the husks of life. Be sure that life's realities are never extremely gorgeous; the real people, the world over, are the simple folk. . . . A Tante (artist) is one who has lost the simple joys of life—the love of a husband, the love of children, and a normal abidance by the good laws of the simple life, in exchange for husks. Selling husks is the most thriving business the Devil does. . . . A woman blinded by artificiality, mistaking the glittering externals of life for its genuine internals, will be known as a 'tante.' . . . Insincerity is decadence, a sickness that kills more character than all other moral ailments combined."

Mme. Gadski, one of the world's greatest singers, is quoted as being opposed to her daughter pursuing her profession, because she agrees with the great American actress, that woman's greatest

happiness and true destiny center in the simple life of home; and while she has not found an artistic career wholly incompatible with a happy family life, she believes there is frequent conflict between the two, and she is unwilling that her only daughter shall take any chances on missing the shining goal of womanly happiness.

Such opinions from women occupying the heights of intellectual and artistic achievement, as well as the campanile of liberal thought, removes the stigma of "narrowness" and old-fogeyism from the home-woman ideal.

In closing the book, I may say, that it has been written to point out what has long seemed to me a vital truth; namely, that Woman is the *weak link* in the human chain, and that her weakness is due to *lack of development*; written also to protest against the modern heresies which have risen to meet this recognized *lack*, that woman needs *masculine training* for her development. The advocates of this erroneous idea are *not* "emancipated" women; whether they recognize it or not, they are still *bound fast in Promethean bondage to the masculine rock*. The really "free woman," is the one who knows she has a *womanly individuality* which must be developed in all womanly ways.

The criticisms of woman in the book are not offered with any "airs from the bench, or the judgment-throne"; it is more through my own personal shortcomings and failures, than through

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observation of other women's, that I have learned these truths. Finally, I shall feel repaid for all it has cost me to write it, if anything here set down shall awaken in a few women's souls a vision of enlightened, consecrated motherhood, that shall one day "doom the mammoths"—war and prostitution, "snare the sun" of woman's happiness, and set the whole world free!

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